E AMERICAN

ATIONALIST

January
1957
VOL. I . . No. 5

POSITIVE PHILOSOPHY is best expressed by Alexander Pope in his "Essay on Man": ...ow then thyself. Presume not God to scan. the proper study of mankind is man."

ATIVELY, we stand with Jefferson, eternally hostile to all forms of tyranny over the ...s of men.

OF ITS OWN MAKING
by Eldon Scholl

"BY THEIR FRUITS"
Part 2
by Ira D. Cardiff

CONVERSATION WITH GOD
by M. Novella

REPLY TO THE ARCHBISHOP
by Glenn L. Archer

CONVENTION PICTURES
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ON BEING NEGATIVE
by Harry and Bonaro Overstreet

WHAT IS YOUR PHILOSOPHY?
by Ralph L. Goggin

JUVENILE DELINQUENCY
An Editorial

Jan Hus Memorial Building, Chicago
Home of Czech Rationalist Federation

... Magazine for the Entire Rationalist Movement

35c

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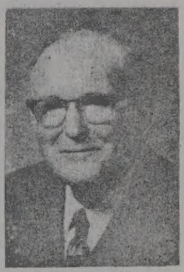
665

an editorial . . .

JUVENILE DELINQUENCY

Nation-wide and almost daily, our newspapers carry stories of utterly senseless atrocities committed by juvenile gangs. These range from wanton destruction of property to savage murder by torture. There always follows a futile hue and cry from frustrated local authorities, public school officials defensively disclaim responsibility, fanatical clerics demand religion in the schools as the cure-all and PTAs call for more and more recreational facilities as the solution. What is the answer?



A. B. HEWSON

The answer should be obvious. It lies entirely in the area of child rearing. That of course is primarily the parent's responsibility. Social agencies also share the task but in a supporting role only. If we ever are to have a truly civilized society which fully meets its moral and ethical responsibilities, this is where we must begin.

The first basic need in child rearing, quite properly, is love and affection against the background of an adequate, well-ordered home. However, this love and affection must be locked firmly in a framework of consistent discipline. Of course, the helpless condition in which a child enters the world makes necessary much personal care and nurture. This being the case, parental pride normally induces a lavish display of loving solicitude and instant response to its every need. This attitude, long continued, tends to develop very early a highly self-centered idea of life in the expanding mind of the infant.

Unless soon curbed by gentle but firmly applied discipline, the infant quickly begins to trade on its mistaken idea that all life revolves around its person. Its demands for satisfaction of all its personal desires expand and expand because its mind has not been given an opportunity to grasp even the most rudimentary conception of its growing responsibility to its parents or its world. This was emphasized keenly by an American educator of years ago. Francis Parker had delivered a lecture on child rearing. Afterward, a woman approached him and asked, "When do I start disciplining my child?" Parker asked, "When is your child to be born." She replied, "My goodness, he is five years old!" Parker then said, "Don't stand there, woman. Hurry home. You are five years late."

contents:

JUVENILE DELINQUENCY
An Editorial 2

CONVENTION PICTURES
by Eldon Scholl 6

OF ITS OWN MAKING
by Eldon Scholl 7

WHAT IS YOUR PHILOSOPHY?
by Ralph L. Goggin 8

BY THEIR FRUITS, Part 2
by Ira D. Cardiff 10

HOBBIES
Wm Lee Boone 11

CARTOONS
by Otto Soukup 12-23

RATIONAL THOUGHTS
by Rudolph L. Marchfield 13

A RELIGIOUS PERSON
Geo. Bernard Shaw 14

THE WIDE, WIDE MOVEMENT 16

CONVERSATION WITH GOD
by M. Novella 21

BOOK REVIEWS 27

SCIENCE
Harry E. Mongold 19

"QUOTUS" 15

AT RANDOM 28

REPLY TO THE ARCHBISHOP
by Glenn L. Archer 25

CHECK AND DOUBLE CHECK
victor cejka 31

MAIL BOX 22-32

WE HONOR 34

the pic on the cover

This building honors the memory of the Czech hero, Jan Hus who met death fighting for religious freedom, a victim of Catholic tyranny.

November cover was mistakenly captioned Thos. Paine's home. It was the adjacent Museum.

An undeveloped sense of responsibility resulting from a lack of consistent early discipline severely handicaps any child on first entering school. There it has to learn its first lessons the hard way in the give and take of life with its fellows. This is always a shock and a painful adjustment which can be avoided only by proper preparation.

Our society has suffered immeasurably these last two generations because people have listened too trustfully to those students of human behavior who were responsible for the beginnings of psychology which is still a pseudo-science because of the problem of individual differences. These investigatiors came up with the most astonishing ideas. They said, "children must be allowed to express themselves," "they must not be frustrated for fear of scars on their personalities" and other similar absurdities. Many mothers still are guided more or less by this nonsense and by the equally ridiculous assumption that, if they administer punishment when needed, their children will hate them.

Children start out with a totality of inexperience. Hence, to enable them to become adequate personalities insofar as their mentality will permit, they first must acquire intimate acquaintance with those standards of conduct which will insure for them such maximums of physical and mental health as their heredity makes possible. They also must be aided to develop those attitudes which will enable them, while maintaining their individual independence, to live in peace with their fellows both cooperatively and competitively and to the full extent of their capabilities.

The objectives outlined here can only be achieved successfully through intelligent disciplined guidance by the parents. They should instill in the child's mind the thought that the home is a cooperative enterprise toward which all of its occupants have a responsibility — "all for one and one for all."

In the beginning, parental guidance must demand consistent unquestioned obedience. Thereafter, as the child's mind little by little accumulates understanding, the reasons for parental rulings should be explained in painstaking d e t a i l. Gradually, thereafter, the long-imposed discipline will melt away into the solidly based self-discipline of a steadily maturing personality now able fully to fend for itself.

With the children of intelligent, cooperative parents who, themselves, came from reasonably cultured, disciplined and harmonious homes, our public schools have little difficulty in achieving the task assigned to them. With them, the incidence of juvenile delinquency is neg-

ligible except for a few cases where the children are over privileged.

However, what about the children from the sordid squalor of our needless slums where the word "home" is a mockery and where perhaps the parents, themselves, were reared without intelligent discipline under the same wretched conditions? What about the children from homes full of bickering and constant strife or where both husband and wife work with their children on the loose? What about the children from homes where the husband has died or walked out leaving the wife to struggle alone to rear them? What about the children from homes where obedience to the senseless fiat of an authoritarian church has saddled the parents wih the impossible task of providing for even the minimum needs of an all too numerous brood? Under these various circumstances who stands in the place of the parents to provide child guidance and necessary discipline?

As previously stated, child rearing is, primarily, the parents' responsibility. Nevertheless, where circumstances intrude which make it next to impossible for the parents to fulfil their obligations as such, Society, in its supporting role and for its own protection, must take over the parents' responsibility to such an extent as may be necessary to maintain proper standards of citizenship. The public schools, therefore, should develop techniques which will enable them to supply the equivalent of the guidance and the discipline which the parents themselves are unable to provide.

One of the panaceas which clerical pressure groups long ago have advocated as the complete answer to this problem is the teaching of religion in the schools or, at least, through the makeshift of "released time." This is being advocated still in spite of the wise decision of the Supreme Court against it. The Court's legal reasoning is unassailable. Furthermore, life's experience teaches one that any relation between an individual's religious professions and his integrity as a person is purely coincidental. Your editor had a dear friend years ago who was the soul of honor and a man of many virtues. He was a devout Catholic. On one occasion, when discussing religion with him, we said to him, "if you had chanced to be born a Confucian in China, a Buddhist in India or a Muslim in Turkey, instead of the Catholic you are, you would still be the same James Joseph Madden who is my valued friend, — simply and solely because of the mother and father that reared you."

PTAs and other groups urge provisions of more and more recreation facilities to arrest the increasing juvenile delinquency but this is definitely not the answer. It is a sense of responsibility developed through useful tasks

CHARGE CATHOLIC GROUPS GET TAX AID

WASHINGTON — Spokesmen for the non-Roman Catholic groups Monday criticized what they said are "three types of tax favoritism to religious organizations."

In testimony before a House Ways and Means subcommittee, they contended federal tax laws afford a "discriminatory advantage" to the Roman Catholic Church and associated activities and religious orders.

Seek Tighter Laws

The witnesses were Paul Blanshard, counsel for Protestants and Other Americans United for Separation of Church and State, and the Rev. James M. Hutchinson of New York, for the Committee on Church and State of the American Humanist Assn., Yellow Springs, Ohio.

They were among witnesses appearing before the subcommittee at the start of hearings on proposals to correct inequities in the tax laws. The subcommittee is headed by Rep. Wilbur D. Mills (D-Ark.). Rep. Thomas J. O'Brien (D-Ill.) is a member.

The two witnesses on religious tax benefits singled out what they described as "unintended preferences which they said resulted from tax exemptions now allowed on unrelated church business income, with special reference to the Christian Brothers distillery in Napa, Calif.

Cites Radio Station

They also criticized the special 10 per cent income tax deduction allowed donors of gifts to religious orders, and the granting of Catholic teaching sisters and military chaplains exemption from all personal income taxes where the pay is turned over to religious orders.

Blanshard described as "another unfortunate policy" of the revenue laws the granting of tax exemptions to radio stations owned by religious orders. He said the Catholic Jesuit order owned a number of stations.

Editor's comment: — The camel's nose gets further into the tent.

FREETHOUGHT PUBLICATIONS IN FOREIGN LANGUAGES

NIA LIBERA OPINIO (Our Free Opinion), in Esperanto, published by Esperanto-Amikaro de Liberpensuloj, Lotenkamp, 4, Dortmund-Kirchderne, Germany.

THE DARSHNIK, quarterly, in the Hindi language, subscription rupees eight, Editor, Yash Dev Shalya, Akhil Bharatiya Darshan Parishad, Faridkote, Pepsu, India.

THE VIVEK, monthly in Hindi language, Re. 1-8-0, Editor Ram Chandra Bora, Zalab Mohala, Jodhpur.

REKENSCHAP, quarterly in Dutch, f7,50 a year, Bleyenburgstraat 1, Utrecht, Netherlands.

DIOGENES, quarterly in Flemish, 100 fr a year, Arthur Goemaerelei, 43, Antwerpen, Belgium.

VOICE OF FREEDOM (Das Freie Wort, published monthly by the Freie Gemeinde, part in German and part in English, 50 cents a year, 3432 North Ninth St., Milwaukee 6, Wisconsin.

VEK ROZUMU, (The Age of Reason), published semi-monthly in the Czech language for 46 years by the Czechoslovak Rationalist Federation of America, 4236 West Cermak Road, Chicago 23, Illinois.

LA PENSEE, 228, Rue du Parc, Loucain, Belgium.

BEFREIUNG, published monthly by Geschaftsstelle der Freigeistigen Vereinigung der Schwelz; fr. 9.20 yearly; postoffice 340, Zurich 39, Switzerland.

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Youngster to mother: "If God gives us our daily bread and Santa Claus brings the Christmas presents and the stork brings the babies, then what's the use of having Daddy around?"

performed which is most needed. Of course, a certain amount of recreation is vitally necessary as an outlet for exuberant youthful spirits but too much of it dulls the creative urge and smothers the drive for worthwhile achievements. Recreation is hardly a career.

One of the first essentials for success in curbing juvenile delinquency and to compensate for lack of home training is the return, within reasonable limits, of school authority for corporal punishment. The rowdyism, insubordination and defiance of children from homes totally lacking in any semblance of discipline is the bane and despair of every teacher in our metropolitan schools. Knowing that chastisement is forbidden, young barbarians frequently goad their teachers and dare them to do anything about their deportment.

The second essential is the establishment of a required course in personal conduct and human relations covering, at least, the minimum requirements of life in a supposedly civilized society. Our basic principles of morality and ethical conduct have grown out of the hard realities of human experience down the centuries and have no special relationship to any of the orthodox religions of our day regardless of their claims to the contrary. Hence they can be taught without any infringement upon the first amendment of the Constitution. Education can accomplish much more than the preaching of fantasies because it deals with facts and realities.

Our youth must be taught that they do not necessarily have to act like barbarians just because they are young and, that they must give as well as take in their relations with others .

Rationalists should supplement the work of the schools through the establishment of fellowship schools for their young people where they may be exposed regularly to the civilizing influence of a philosophy of life which will bring out the best in all of them. In this we have failed miserably, for the process of learning should never end. There was but one person in story ever born perfect, the goddess Pallas Athene. She is said to have sprung, full armed, from the head of her father, Zeus. The catch is that she is a myth. We all have to learn that, to make life worthwhile, we must put into every human relationship a little more than we expect to take out.

•

But the truth is, that when a Library expels a book of mine and leaves an unexpurgated Bible lying around where unprotected youth and age can get hold of it, the deep unconscious irony of it delights me and doesn't anger me.

—*(Mark Twain's Letters)*

PICTURES FROM THE RATIONALIST CONVENTION IN ST. LOUIS

Top row, Walter Hoops places wreath on the Schiller monument after a short talk on the German freethinker; part of the convention in the Freie Gemeinde Building; the Schiller monument with the wreath near the top of the statue. Center, part of the banquet, and the speakers table of the banquet: Elmer Johnson of Milwaukee. Mr. Whitten of Philadelphia, Geo. F. Fink, of Burlington, Iowa, Mr. Arthur B. Hewson of Chicago. Victor Cejka of Chicago and Boyd Womack of St. Louis.

Bottom row, standing at the door of the Freie Gemeinde Building are Mr. Fink, Eugene Hoffmann of St. Louis, Elmer Johson, James Kaigler of St. Louis and R. Schneider, of Milwaukee; a scene at one of the tables during the luncheon in the Freie Gemeinde Building.

"ON BEING NEGATIVE"

By Harry and Bonaro Overstreet

A NEGATIVIST, we discovered, is one who thrives on finding some way to be "against." No one can say anything but he has some better counter thing to say; no one can believe in a thing but he has some reason to show why he shouldn't believe; no one can want a thing but he has some reason to show why it shouldn't be wanted. A negativist is seldom wholehearted in appreciation.

We have come to know two things about this kind of negativity. One is that it is a form of self-aggrandizement. It is a way of being important without being important by accomplishment. In the second place, it is a way of playing safe.

We have come to recognize that negativism is a frequent mark of the rigid personality — the personality which operates within a strictly limited pattern of thinking. The negativist never makes a full, constructive commitment to anything because to make such a commitment would be to risk failure. It would mean coping with the not-yet-known factors in the situation.

Therefore, we can strongly suspect that the person whose pride is in negativity also finds his security in negativity. It lets him seem to be working for truth and precision when he is in effect merely evading the hazards of constructive commitment.

HENCE, for all his confidence and persistent criticalness, the negativist, it would seem, suffers from a very real psychological insecurity. A person who is forever picking flaws is not the one who is willing to risk reputation as a thinker by offering constructive solutions. He merely — and quite safely — sits on the sidelines and tells the others what is wrong.

No person who was even moderately confident of his powers to think constructively would ever do that. A person who has the power to think likes the feel of thinking. He likes to go out to a problem and meet it head on.

Of Its Own Making

By Eldon Scholl

Crime was very rare in Africa under the witch doctors who were believed to be able to track down any culprit by using powers of spirits. This is the statement of Hunter and Mannix, in their book **African Bush Adventures** (Hamish Hamilton, 1954).

African tribes had no need for police forces until Europeans destroyed the authority of the witch doctors, leaving the natives without any restraining force. In fact, today the witch doctor is being subsidized by the government in hopes their influence will counteract the Mau Mau.

The parallel of the African witch doctor's influence with Christianity in the Western world is evident. At one time the fear of hell, the threat of a supreme god, the menace of devils and evil spirits had a deterring influence as long as the population believed sincerely in what they were told to believe. The power of the supernatural on primitive minds is great but it fails in proportion to the lessening of their belief. The advance of science and of learning generally has erased the ability to take seriously those things which were once believed to be absolute. Many still believe in gods and in hells but they are not seen as the perils they were in the dark ages. The gods are not so fierce and the hells are not so hot as to become an imminent hazard to the good citizen of today. We don't hear the Dantesque threats very much any more. The gods are even becoming more humane, forgiving, and quite "lovable" characters. Each religion and sect has its own concept of its god, depending upon the intelligence the "followers" of the sect demand in their god.

It is common to hear many say that they interpret the Bible and their god very liberally but think that strict religion is necessary for the "other fellow." They don't realize that the "other fellow" may have the same opinion, in fact he probably does.

Since myths are no longer considered to be the basis of ethics, we find that the churches are losing control over their followers. The minister can lead now only by inspiration and good example, like a baseball hero to a child.

While the churches are becoming richer, crime continues to increase. What do the clergy suggest to solve this problem? Some insist that we return to the fundamental bible religion that was so binding at one time. For a loss of belief in the unknown they suggest more

of the same mythology. They are losing in this game of insisting upon myths which cannot be seriously considered by modern man. It is impossible to expect it. We cannot ever retreat into the supernatural past once education has brought mankind to an advanced position, unless our technological civilization is destroyed. The price we pay for progress is the loss of myths, dogmas and credulity. Those who advocate a return to the old religion are only fooling themselves.

As the belief in things supernatural is lost, so also is the morality that is tied in with the supernatural in most churches' teachings. Building a society on myths of a bygone age is not a solid foundation for the improvement of mankind. When young people are brought up on the "morality" of Christianity, then come to disbelieve its myths, they drop not only their beliefs but also the restraints of the morality that was attached to them. They become Christian in name only, and violate the Christian teachings as well as the laws of the land. They repudiate all at the same time. The Rationalist may suggest that the influence of Christianity today not only is inadequate but is causing much of the problem itself. The problem the Christian religion seeks to solve is of its own making.

By promoting the idea that our ethics and morals are based on Christian concepts, or on any other of its religious ideas, Christianity seeks to claim credit for something which is not its due. Our ethics were well developed long before the Bible was written. The moral rules by which we live are important and necessary in their own right without the attachment of clerical gimmicks. We need no supernatural force to make us agree to those principles, or rules, which society has forged through experiment and trial for centuries .

The failure of the churches is evident in the crime rates. The clergy attempt to blame it on secular influence, taking the attitude that, if there is something wrong, it must be outside the church. But there is nowhere else to place the blame except on that system of religion which has been a dominant factor for almost 2,000 years. Prison statistics repeatedly reveal that those with membership in any church appear in the majority whereas those without affiliation with a church are a small minority, almost non-existent. No matter what the excuse is . . . that the fallen ones are not real "Christians," for example . . . it still leaves a good many failures at the door of the churches.

Crime rates continue in spite of the religious revival, the increase of parochial schools, released time in public schools and religious programs on television, such as past generations did not know. While the cause of this

WHAT IS YOUR PHILOSOPHY?

by Ralph L. Goggin

Let us first understand what is meant by the word "philosophy." It comes from the Greek "philosophia," meaning "love of wisdom." It is defined as the study and knowledge of the principles that cause, control, or explain facts and events. It is further defined as serenity and wisdom that come from knowledge of general laws principles.

Every thinking human being has a philosophy of some sort. The nature of their philosophies vary greatly among different individuals, and between groups of individuals. Catholicism is a philosophy; so is Buddhism; and, so are all other systems of religion. Rationalism and Humanism also are philosophies. When one concerns himself about ultimate realities, he is philosophizing. The nature of one's philosophy determines the nature of his character, his attitudes, and whether or not he enjoys life, or gets from it the most he can.

Man finds consolation in philosophy, as well as wisdom and serenity, if it is a satisfactory one. If it is not satisfactory, he may live in a state of fear, superstition, and unhappiness. Philosophy provides man with a goal and with a purpose in life. Without a philosophy, he is an aimless wandering creature, not knowing what he wants or what to do.

A satisfactory philosophy provides peace of mind. The man with no philosophy, or with an unsatisfactory one, may become neurotic or even psychotic.

Supernaturalistic philosophies cannot be satisfactory because they are based upon ignorance and superstition, rather than upon facts. Rather than providing comfort or serenity, they instill fear and feelings of inferiority. They do not contain wisdom, because they are based upon faith instead of facts. If faith and facts do not agree, the supernaturalist attempts to distort them so that they appear to agree. Religious philosophies, therefore, are composed of dishonest untruths, and they breed jesuitism and hypocrisy. However,

many people do believe that their troubled minds receive some consolation from such systems. That is because they are blind followers who do not take the time and effort to think and reason from verifiable facts. They accept their beliefs ready-made for them by those who stand to profit from controlling the minds of others. They become filled with a desire for the castles in the air that are promised to them in another life, if they believe as they are told to by other men; and they become afraid of an imaginary place of eternal torment, if they do not put their thinking under the control of these men. They become "brain- washed."

Rationalism and Humanism offer wisdom, serenity, consolation, and happiness in this life. They are based upon facts, and they are scientific. Let us not confuse Rationalism with rationalization. The latter is the fabrication of a plausible explanation for something for which there is not a valid or self-evident explanation. Rationalism is "the mental attitude which unreservedly accepts the supremacy of reason (i.e., due exercise of the faculty of logical thought) and aims at establishing a system of philosophy and ethics verifiable by experience and independent of all arbitrary assumptions or authority." Humanism is a view in which human welfare is central; "it is a philosophy of men's relations to one another and to nature, rather than of men's relations to deity."

The philosophies of Rationalism and Humanism serve three basic needs. They show us the way to mental and emotional security, they provide us with ethical standards; and, they offer us inspiration. They also give us the knowledge and understanding that we need in order to recognize and solve both personal and social problems. This is the kind of philosophy that is needed for this life, which is the only one we know anything about -- and it does not waste time and energy in speculating about an hypothetical other life to follow this very real life we have now.

upsurge in crime may be due to the adolescent expression of rebellion and resentment against a society which promises much but actually gives few rewards, it is not checked by the obsolete preachments of church organizations. If anything, the churches actually are responsible through the unreason of their program, which attempts to save people from a mythical hell. Instead they should be getting on with the business of today, the here and now, instead of with the empty illusion of the supernatural. Their program repels the intelligent, thinking person and bores the irresponsible one.

If the clergy do not believe this line of reasoning, — that their teachings are preventing the solution to the problem, — let us take the opposite side of the reasoning. Why is it that the Rationalist is **not** found among the prison population in any great numbers? If Rationalism is so bad then most all Rationalists should be in prison but that is not the case. If the Rationalist philosophy does not have the solution, neither have the churches and hence church failures cannot be blamed on Rationalism.

While Rationalists have no regard for the basic traditions of Christianity they do not live in a vacuum repudiating the moral level we have constructed from age to age. Rationalists have their philosophic point of view. Rationalism is not a philosophy but a basis for a philosophy (reason why there is such variance among Rationalists). Rationalists base their philosophy on reason without using authority of any kind; the use of reason with no restricting factors. There is no need for an outside influence-terror of gods or hells to convince the Rationalist that the good of all humanity is dependent upon each individual's life, his responsibilities and his concern for his fellow man.

Christianity is partly subsidized by the government in many countries, including the United States, but it is a waste of public funds just as much as the subsidies to the witch doctors. As education reaches the African tribes they will repudiate the witch doctors. Just as the educated youth of today is more intelligent than the youngster of a century ago, the African tribes will use common sense if given the opportunity, and the African is as capable of thinking about the inconsistencies of Christianity as the American Indian who asked embarrassing questions. This can be illustrated by a selection from the book **African Bush Adventures,** a recording of a conversation between a Kikuyu and a missionaray:

The Kikuyu: "You say a man should only have one wife. Why? Didn't Abraham and David have many wives and didn't God love them?

The Missionary: "That was a long time ago. Christ changed all that."

The Kikuyu: "But God and Christ are one. Did you change his mind?"

The Missionary: "Conditions were different in the time of Abraham and David. There are many laws in the Old Testament that we no longer observe"

The Kikuyu: "Aren't the Ten Commandments in the Old Testament?"

The Missionary: "Yes, we have preserved some of the laws."

The Kikuyu: "But by what authority did you select the ones you intended to observe?"

'By Their Fruits . . .'

Part 2

By

Ira D. Cardiff

Let us now leave this beautiful Christian picture of **national** morality and have a look at the morals and mores of the **individual** of this same portion of the world.

Alexander Hamilton has stated that, "The established rules of morality and justice are applicable to nations as well as to individuals," a sound theory. In a genuine democracy, the moral standards of a people will naturally be reflected in the nation. However, in a monarchy, a dictatorship, or a theocracy, the morals of the people and their government may be miles apart. History is replete with sad examples of this, and the various European states are no exception.

In attempting to analyze the morals of a people, one is immediately confronted with the question as to what consitutes a moral or an immoral individual, for, among a people which has been systematically indoctrined with the absurdities of Christian dogma, genuine ethical principles are often depreciated, e.g. failing to attend church, to confess, to be baptised, or to **believe** the church dogmas are regarded much more immoral than lying, cheating or beating the tax collector. It is immoral to eat certain kinds of meat on Friday; on the other hand, the Book of Books advises the orthodox to sell spoiled meat to strangers. In fact, in some of the more highly Christianized countries, the law recognizes no obligation on the part of a Christian to keep an agreement with an atheist or a member of a non-Christian cult. However, to an atheist, a Buddhist or a Confucianist, intolerance of another's beliefs is definitely immoral, whereas the major Christian cults regard intolerance a virtue.

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CHURCH PEOPLE URGED TO GET INTO POLITICS

MEMPHIS, Nov. 7 — Louisiana's director of the Department of Institutions tonight urged church people to get into politics.

Dr. E. D. Grant of Baton Rouge, speaking before some 400 churchwomen, said:

"The doctrine of the separation of church and state has been twisted into a heresy. It has come to mean separation of religion from the state. **That's not what our founding fathers intended.**"

"The church can't afford not to get into politics," he added. "We must offer ourselves for government positions, run for office, man national committees and not leave the financing of campaigns to interests that are not concerned with electing Christian candidates."

Dr. Grant was principal speaker at the opening of a two-day meeting of the Women of the Church of the Presbytery of Memphis.

•

HOBBIES

Dear Sirs:

After reading the first three issues of the "Rationalist" I think you are taking a realistic attitude towards the furthering of the attack on superstition. I don't think you convert anyone by being antagonistic.

I was pleased to learn that there are some "radio hams" who are subscribers to the Rationalist. I know of very few free-thinkers among my acquaintances and would be happy to talk shop over the air with some if possible. So, I am sending along the following information: My call is W. 3 G P F. I am operating in the 15 meter phone band at present. I operate quite a lot during the day and will arrange for schedules with anyone by mail to get started. Wm. Lee Boone

•

Tsk, Tsk!

KILGORE, Tex. — Mrs. Margaret J. Hoyal, librarian, says among the books most often stolen from the public library are those on religion.

A century ago, Charles Darwin defined "a moral being" as "one who is capable of reflecting on his past actions and their motives — of approving some and disapproving others," a definitely improved concept over that of meekly accepting priestly fiats, the motives of which may be highly dubious if not unworthy.

However, regardless of whether the basis of our morals is natural or dogmatic, their worth to humanity must be evaluated from results. "By their fruits ye shall know them." We may therefore profitably scrutinize the record of different sections of humanity under their various conditions. Quoting for the year 1880, from Bodio, eminent Italian criminologist, we find:

Country	Murders	Population	Catholic percentage of popul.	Murders per million popul.
Italy	2,700	27,000,000	90%	100
Spain	1,265	17,000,000	90%	74
Hungary	1,180	16,000,000	60%	74
France	582	37,000,000	80%	16
Ireland	96	5 000,000	95%	19
England and Wales	148	25,000,000	3%	6
Germany	602	45,000,000	33%	16

The following near the end of the same century reveals approximately the same condition:

	Murders per million population
Italy	101
Spain	72
Austria	30
Ireland	24
France	23
Germany	13
Scotland	13
England and Wales	12

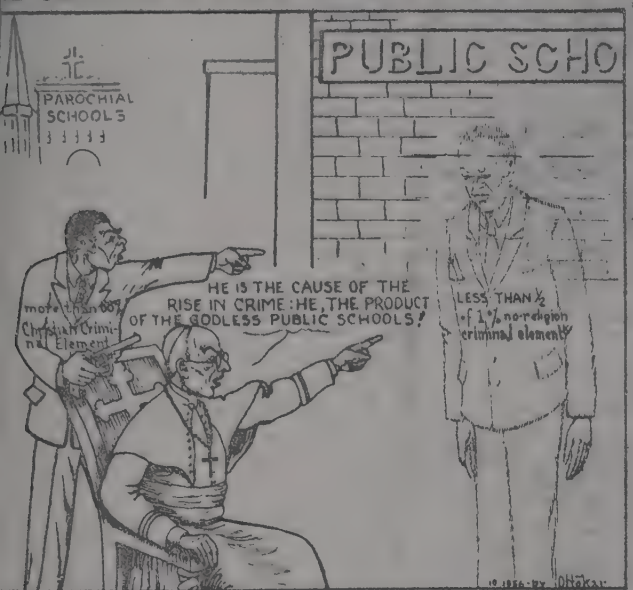
In the first five countries, the leading Christian cult is dominant.

Before we leave Christian Europe, let us note a few observations of others in regard to Italy, a country in which the rule of the Christian church is supreme in all phases of society and government. Lamennias, a devout and distinguished French priest, after a visit to Rome in the thirties of the nineteenth century, describes the city as "the most hideous sewer that was ever opened to the eye of man."

A quotation from the Cambridge Modern History is of interest:

"In 1865 the five leading powers — England, France, Austria, Prussia and Russia — sent a caustic open letter, which was published throughout Europe, to the Pope, admonishing him to raise his kingdom to the general level of European civili-

IE CLERGYMAN CONJURES UP ANOTHER GHOST


PAROCHIAL SCHOOLS
PUBLIC SCHO
HE IS THE CAUSE OF THE RISE IN CRIME: HE, THE PRODUCT OF THE GODLESS PUBLIC SCHOOLS!
LESS THAN ½ of 1% no-religion criminal element
© 1936 BY DIKEMAN

HOW CRAZY CAN YOU GET?

zation; yet four years later Sir Edward Diced found Rome still "one of the most corrupt, debauched, and demoralized of cities."

et this is the virtual capitol of Christianity, as well as apitol of the most highly Christianized country on arth.

In 1925 a religious census was taken of Sing Sing, ew York City's prison, with results as follows:

Catholics	848
Protestants	301
Jews	240
Others	31

In 1931-32 the prison chaplain, Father John P. Mcaffey of Sing Sing took another census, with the follow-g result:

Catholics	855
Protestants	518
Jews	177
Christian Scientists	20
Buddhist	1
Mohammedans	2
No religion	8

It should be noted that New York is not a predomantly religious city, as, for example, Chicago, which has a much larger percentage of Catholics. The Catholic Church claims but 22 percent of New York's opulation.

Kalmar and Weir in their book Crime and Religion

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RATIONAL THOUGHTS

By Rudolph L. Marchfield

Life has three stages. Simply stated they are, birth, life and death. We know nothing before we are born; we know nothing after we die. All we know about is the life in between. Is there any good reason to be concerned about the before and after of our existence? You yourself don't make any plans to be born and you don't have to make any preparations to die. Nature will take its course in that regard.

You start to die the day you are born and if you don't rush the deal, and barring accidents, you will attain it in due time. But while you live, get the most out of life.

Live within the principles upon which society is built. Live within the ten commandments of Humanity, which are: Intelligence, Reason, Justice, Consideration, Understanding, Decency, Honesty, Helpfulness, Kindness and Compassion.

•

JUAREZ AND THE LIBERAL WAY

Translated from **La Voz de Juarez,**

Juarez, valorous and stoical, is a symbol of the race. He always fought with the Constitution and law on his side.

The year 1957 is the centennial of the promulgation of the 1857 political Constitution of Mexico.

Each day our democratic and liberal forces suffer from the effects of forces that try to carry it along to ignorance and fanaticism.

Juarez should be our guide and example and his fight should be ours for the good of the country and our institutions.

•

?!!

Surely there is no more satisfying job in the world than being pregnant -- knowing we are serving God and the community while continuing our ordinary life except for an extra dose of sitting with feet up, eating extra eggs and oranges and feeling happy! — **The Catholic Worker** (England)

give the following statistics collected by Catholic chaplains —

Catholic Inmates of State Prisons	
Santa Fe (New Mexico)	66.67%
Wattersfield (Connecticut)	63.64%
Auburn (New York)	59.31%
Sing Sing (New York)	54.77%
Florence (Arizona)	53.33%
Charleston (Massachusetts)	53.29%
Joliet (Illinois)	48.50%
Trenton (New Jersey)	47.61%
San Quentin (California)	46.72%

In none of these states did the Catholics at that time claim anywhere near half the population; in fact, for the group, probably average less than one-fourth. In other words, they furnish more than twice their share of the criminals.

W. C. Krevacens in an article published in the magazine **Sociology and Social Control** (March, 1944) sets forth the results of his investigation of 761 cases of juvenile delinquents who came before the Children's Bureau in Passaic, N. J., from 1938 to 1943:

> "Of these 67.89% were Catholics, 22.58% Protestants, and 1.99% Jews. Of all those who claimed religious affiliations 75% attended church services, most of them every Sunday, and there was little difference between boys and girls."

In the **New York Times,** February 29, 1944, Father Ford states that "During the first four months of 1943, 64% of the juvenile delinquents in the Children's Court (of New York City) were Catholics." Yet the Catholic Church then claimed only 22% of the New York population.

Bishop Gallagher of Detroit, Mich., wrote: "It is a matter of serious reproach to the church that more Catholic boys in proportion to the total number get into trouble than those of any other denomination. One-fifth of the people of Michigan are Catholic, but 50% of the boys in the Industrial School for Boys at Lansing are Catholic."

It should not be inferred from the above quotations that Catholics are being singled out for attack — not at all. On the other hand, it must be admitted that the organization of the Catholic church is much more thorough and its activities vastly greater than most other Christian cults. Further, most Catholic children are taught religion and "morals" daily in parochial schools, by specially trained **moral** teachers, whereas other Christian children receive usually a mild dose for an hour or two on Sunday, while the majority of the children of the unbaptised do not get any religious instruction.

Therefore, Roman Catholics should lead in the moral parade, followed by the Protestants, while the atheists should bring up the rear.

Are we not warranted in our conclusions that religious teaching, at least of Christians and Jews, does not yield the ethical results claimed by its proponents? As we survey the world generally, do we find the heathen (non-Christian) nations more immoral than the Christian? Either China or India have much less crime than Italy, Spain, Brazil, Cuba, or even the U.S.A. A recent report of conditions in India states: "Indian official police figures state that one in every 270 Christians have a police record, as against one in 1,350 Hindus." In other words, the benighted and bedeviled Hindu behaves himself five times as well as his Christian neighbor.

How can the Christian propagandist claim a moral influence for his cult in the face of such facts?

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A Religious Person

We must have a religion if we are to do anything worth doing. If anything is to be done to get our civilization out of the horrible mess in which it now is, it must be done by men who have got religion. One of the reasons which have induced me to take up this subject very seriously is the simple observation that people who have no religion are cowards and cads. You may say, "How do you reconcile that with the statement by a Bishop that when he wants to get anything done, he finds it is no use going to Church people, he has to go to atheists and Nonconformists, and people of that kind?" Well, an atheist is not a man who has no religion, any more than a professing Christian is necessarily a person who has a religion. Obviously, the majority of Christians today have not any religion, and they have less of Christianity than of any religion on earth. What I mean by a religious person is one who conceives himself or herself to be the instrument of some purpose in the universe which is a high purpose, and is the motive power of evolution, that is of a continual ascent in organization and power of life, and extension of life. Any person who realizes that there is such a power, and that his business and joy in life is to do its work, and his pride and point of honor to identify himself with it, is religious; and the people who have not got that feeling are clearly irreligious, no matter what denomination they may belong to.

—George Bernard Shaw
on Modern Religion

FEW PEOPLE KNOW THEIR RELIGION

The lady sitting next to me at dinner began her conversational gambit with "I'm terribly interested in religion, and I know you are." I nodded receptively for the next move.

"You know, it's a funny thing," she mused. "I left the religion I was born into, and have spent the last 15 years flirting with other creeds. Now I'm interested again in my 'born' religion — and I realize that I never understood it."

What she was saying, of course, is that when she was young she had an emotional feeling toward her religion; and as she got older, she acquired an emotional revulsion against it. In neither case did she really understand the structure or the content of religion.

IT HAS long been noted — by preachers as well as by students of the social scene — that people born into a religion, who simply accept it along with sunrise and sunset, can rarely defend their beliefs in any intelligible, coherent way.

Most of them, in fact, are not even sure what their church teaches—or even what religion as a whole teaches, beyond the vague injunction to "do good."

And it is likewise a fact that the most articulate apologists for a religion are generally the converts to it — men and women who have attacked the problem with courage and curiosity, determined to find a pattern that their minds as well as their hearts could accept, and not merely mouth a creed that was instilled in them at an early age.

THIS IS not to say, of course, that everyone should become con-

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erted to some other creed; this ould be mere change for its own ake. But it is to say that there s little merit in professing a eligion simply because one was orn into it and is too intellectually lazy or spiritually smug to examine its roots or its branches.

If religion is to be a vital, constructive force in any person's life, it must be more than a matter of "blind faith."

As someone has said, most modern people have "faith in faith" rather than faith in God. The slack-jawed creed of so many contemporary people: "It doesn't matter what you believe, so long as you believe in something, and it makes you feel good," is merely a respectable form of atheism in disguise.

from Chicago Daily News

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ONE MORE WAY

In addition to the "Point Four" plan of **The American Rationalist** to aid Freethinkers in foreign countries there is another way to spread the word of our movement. That is to give books to the libraries of merchant ships.

For 128 years the American Seamen's Friend Society has been helping seamen and is now conducting a drive for books to provide moments of relaxation for seamen who find themselves on long cruises. Send your books to The American Seamen's Friend Society, 550 West 20th St., New York City, N. Y.

•

STOCKING CENSORSHIP. — The short skirt is making changes everywhere. Out in Indiana several churches have decided to place curtains around the lower part of their choir lofts in an effort to put over the idea that knees should be looked upon chiefly as adjuncts to prayer.— *Boston Herald.*

•

Friday (Young People) 7:00

We are studying for our Sunday School lesson, "The Ten Virgins." "Each one bring one" is the slogan for Sunday School.

Marion (Ill.) Republican.

And no cutting corners.

66 quotus

from the Freethought publications of the world

from THE LIBERAL:

In Palestine the orthodox — Jewish Rabbis are trying to get the government to pass a law to prohibit the slaughter of pigs. In India the Hindu priests, or whatever these particular shamans are called, are trying to get the government to pass a law to prohibit the slaughter of cows. Why? Because the Rabbis say the pig is unholy and the Hindus say the cow is holy.

from THE TRUTH SEEKER:

The builders of this nation endeavored to make a law that could not be broken into by any religious body whatsoever: Therefore they said nothing about any church. They named, rather, the thing that churches make their business — religion. There was to be no establishment of religion. They were not legislating against religion. They were excluding it.

from THE INDIAN RATIONALIST:

It is not rational to merely **believe** or **disbelieve** in the existence or non-existence of a god or God The fact is that throughout the ages and races of mankind a yearning persists to know the truth about ourselves and the world in which we live. This urge may manifest itself in the shape of most grotesque beliefs and superstitions, yet it would be utterly irrational to deny reality to the urge itself. This metaphysical urge is real and the rational procedure would be to examine this urge, establish its validity and find means for its satisfaction which would not take away man from life and separate him from his fellow men. Intellectually man wants to know. Emotionally he wants to feel secure. All religious creeds spring from these two desires; and some satisfy, to a very considerable extent, so that the believer passes his life in the happy illusion that he knows all there is to know and that he is very well looked after by powers which adequately balance his own insignificance.

from THE SECULARIST:

I have always believed that no matter what the intelligence and beliefs of the average human may be, what is most important to me is his humanity and innate dignity. His need for self-expression in organized activities must be supplied by us rationalists in quantity adequate to his need in order that he may become a valuable part of our rationalist movement. We must supplement our literary activities with organized activities on a broad and varied basis, working with all other groups and individuals who have the same objective. Only a resurgence and revitalization of rationalism will restore sanity and peace with freedom from superstition and intolerance in this America of ours. It is our duty and responsibility. Believing in man and not in man-made gods, we shall suceed.

from THE RATIONALIST (Australia)

A Brisbane court asked a boy witness whether he knew where he would go if he lied while giving evidence. The boy replied "Boggo Road." The expected answer was, of course, Hell, not the address of Brisbane's penitentiary.

THE WIDE, WIDE MOVEMENT

All organizations are urged to send in their news, programs, activities, elections, socials, past or future, and pictures of meetings, officers or members, or anything of interest to Rationalists.

RATIONALIST CONVENTION IN ST. LOUIS

The association of kindred minds is a valuable thing. Good fellowship and harmonious sessions prevailed at the American Rationalist Federation held in St. Louis at the Freie Gemeinde Building on October 27th and 28th.

Eight of the nine member organizations sent delegates and alternatives to the convention. There were no proxies. The organizations represented were: Friendship Liberal League, of Philadelphia the Czech Rationalist Federation, of Chicago, Freisinnege Gemeinde, of Chicago, Pioneers of Independent Thought, of Chicago, Jefferson Freethought Society, of Milwaukee, Freie Gemeinde, of Milwaukee, Freie Gemeinde, of St. Louis, and Rationalist Society, of St. Louis. The League for Religious Freedom, of New York was not able to send a delegate.

After a short welcome address by Eugene Hoffmann, representing the two St. Louis groups, the convention proceeded with business. A recess allowed most of the delegation time to witness the placing of a wreath on the statue of Friedrich Schiller, a block away from the Freie Gemeinde Building. Walter Hoops gave a fine talk. The statue is situated in a public park and the crowd around it attracted those adults and children who were spending a beautiful day in fun and relaxation. Because of a slight breeze it was decided the wreath should be placed higher on the statue and three men lifted Boyd Womack, President of the federation, high enough to cradle it in the arms of Schiller.

The business of the convention resumed and then committees were appointed and went to work. That evening a banquet was held in the Roosevelt Hotel where the main speakers were Arthur B. Hewson, editor of The American Rationalist magazine and Dr. George Fink, of Iowa. Elmer Johnson, of Milwaukee entertained with a fine display of magic. Victor Cejka was the Master of Ceremonies, and called on everyone for a few words. Fred Rosenberg, of Chicago read a magnificent poem, and Sam Hill, of St. Louis recited an original poem written specially for the occasion.

The convention re-convened the next morning with reports of committees. The affiliation with the World Union of Freethinkers was approved, and several changes were made in the provisional constitution which was then finally adopted. A youth committee was set up to work on a trial basis. James Kaigler, treasurer gave a financial report which gave every cent taken in and spent. The convention gave Mr. Kaigler its thanks for a job expertly done and one delegate was moved to explain that this was unusual for a national federation. The item by item financial report was later mimeographed and sent to all member organizations. A telegram of congratulations from the National Secular Society of London, and other communications were read.

All officers of the executive board were re-elected by acclamation. The invitation from the Friendship Liberal League was accepted and the next convention will be held in Philadelphia. The convention ended with a lunch provided by the women of the Rationalist Society of St. Louis. Several tables in two rooms of the building were used by the delegates and visitors for the luncheon amid the colorful decorations, including 75 feet of pennants and streamers which Otto Soukup brought from Chicago.

It was felt that the trust and fellowship during the convention gave promise that the federation could only progress. The prospects of several new societies in process of formation in variou areas was held to be a sign of growth. The time for the convention was altogether too short to handle all the necessary work. There may be several meetings held during the year by those who are able to assemble in a convenient city. The following is the resolution adopted by the convention of the American Rationalist Federation held in St. Louis:

Whereas the World Union of Freethinkers, existing since 1880 has expressed the hope that the American Rationalist Federation will join its ranks, and

Whereas the World Union of Freethinkers needs support to bring Freethought organizations of all countries together, and,

Whereas a strong international organization will strengthen the movement in all affiliated countries.

Be it therefore resolved that the American Rationalist Federation become a member of the World Union of Freethinkers and use its influence to make the world union a powerful weapon in our fight against the international power of the churches and to cement the fellowship of all organized Freethinkers in the world.

A BUSY WEEK END

Besides the American Rationalist Federation convention, two other organizations held their conventions on the same week end. The American Humanist Association held a regional conference on October 27th in Indianapolis. The program included a symposium on **Population**

nd Birth Control, The Transactional Approach o Human understanding, and a talk by Herman Muller on **Science for Humanity.**

The Congregation of Czech Freethinkers of Texas held their annual conference at the Lodge Pokrok Houston, in Houston on October 28. A dinner was served in the hall.

RPA APPOINTMENT

A new appointment of an honorary, local secretary was recently made by the Rationalist Press Association (England). Mr. E. L. Gruber of New York City was added to the United States representatives, now numbering five. Those in the east interested in the RPA should write to Mr. Gruber at 162 West 86th Street, New York 24, N. Y.

PIONEERS BEGIN WORK

In Chicago the Pioneers of Independent Thought held a regular meeting at the T. G. Masaryk (Rationalist) School and gave a report of the ARF Convention in St. Louis. The committee on youth work began making plans. Refreshments and a "gabfest" followed. An amusing report of the five delegates from the Pioneers to the ARF convention was printed in their monthly paper, giving some sidelights of their trip to St. Louis.

FREETHINKERS HOLD MEETING

A capacity crowd attended the meeting of the Freethinkers of America held October 7th in New York. Joseph Lewis reported on his experiences in securing evidence which resulted in the arrest of Rev. Jack Coe for practicing medicine without a license. A tape recording of Mr. Lewis' radio address over Radio Station WMIE of Miami was played in which Lewis denounced Jack Coe as a demagogue and mountebank in his tent preaching and "healing."

MILWAUKEE FREETHINKERS HOLD LECTURES

The Jefferson Free Thought Society held several meetings recently. Hon. Henry S. Reuss, Wisconsin Congressman told about the self-government law for Menominee Indians in his talk **Menominee Indians Prepare for Self-Government.** Henry L. Watt, C.P.A., discussed the book by Elmer Davis **But We were born Free,** in his talk **American Freedom and the Enemies Who Would Destroy it.** The Rev. John W. Cyrus discussed the topic of **Jesus and the Dead Sea Scrolls.**

ATHEIST SPEAKS AT CHURCH

Mr. Arthur G. Cromwell of New York, President of the Society of Freethinkers gave a talk to two different groups at St. Stephen's Methodist Church in Marblehead, Massachusetts, October 18 and 19. His subject was **Why I Do Not Believe in God.** His picture appeared in the bulletin of the church. Mr. Cromwell is a retired architect and has given talks to other churches before. His daughter, Vashti McCollum, carried the famous "Champaign" released-time religious education school case before the United States Supreme Court.

ST. LOUISANS CHANGE NAME

Heretofore the St. Louis group was officially known as the Rationalist Society since its founding in 1948 but so often has the words "of St. Louis" been added that the organization voted to make the name official and is now the Rationalist Society of St. Louis. The monthly lecture season will begin in January, delayed due to the work involved in preparing for the convention of the ARF. It was also voted to change the custom of its weekly business meetings to include a discussion period of general interest and to find means to promote the cause of the movement. The weekly business meetings have been drawing from twelve to fifteen members.

SECULARISTS HOLD CONVENTION

The United Secularists of America held their convention in New York on August 24, 25, 26. Changes in the constitution were made so that officers will serve five year terms appointed by the Executive Committee instead of elected by convention. The permanent main office of the organization was established in Clifton, New Jersey, or vicinity. The banquet featured George Fedak on the subject **The Problem of Enlisting Youth into Secularism.** Hugh Robert Orr presided at the banquet.

TEN COMMANDMENTS OPPOSED

The United Freethought Society of New York opposed the placing of a plaque containing the Ten Commandments in the Eastside High School.

MAN IN OUR CHANGING WORLD

This was the title of an address by Robert Ariss, Curator of Anthropology of the Los Angeles Museum before Freethinkers of Southern California meeting.

NEW GROUP

A new society is being formed in Mormon country. For information write to the secretary, Richard O. Pitner, 1223 Virginia Way, Salt Lake City, Utah.

FOREIGN NEWS

The RATIONALIST ASSOCIATION OF JOHANNESBURG gave a lecture entitled **Jazz's Gift to God,** a talk on Thomas Paine and a talk on the subject **Psychology and Religion.**

The HUMANIST COUNCIL (England) recently held a protest meeting against the B.B.C.'s continued evasion of the Humanist's viewpoint appearing on the B.B.C. It seems that the B.B.C. listens very politely to the

Humanists equally polite requests for air time and then proceeds to find various things wrong with their requests and if a program is rarely placed on the air, it usually, with the exception of Margaret Knight's program, is such a dull attempt, due to the B.B.C.'s watering down process, that it puts both Christians and humanists asleep in their chairs. The Humanists are requesting the establishment of a Humanist Advisory Committee to work with the B.B.C. in producing programs which will stimulate interest in a growing minority's viewpoint.

The NEW ZEALAND RATIONALIST ASS'N., had a visit from Mr. W. L. Marshall of Palmerston North and celebrated by a social get-together in his honor. The Rationalist Debating team won the second round of the Robinson Cup Competition against the Matakana Young Farmer's Club. On October 7th a panel discussion "Rationalism as a positive Philosophy" was held. Two articles from the AMERICAN RATIONALIST magazine were reprinted in **The New Zealand Rationalist.** Arthur B. Hewson's **Positive Approach** and James Hervey Johnson's **Mexico Enforces Strict Separation of Church and State.**

THE RATIONALIST (Australia) draws attention to the interesting results of a questionnaire issued by the English liberal journal, **The New Statesman and Nation.** Of the 9,000 persons who answered, a rather select group no doubt, 4,273 described themselves as of no religion, 1,770 as Anglicans and 309 as Catholics. Only 88 applied the label "rationalist" to themselves.

THE ETHICAL UNION (England) is one of several groups supporting the abolition of the death penalty. The Ethical Union also has put into effect its plan for a housing scheme for elderly persons, and by the year's end fourteen flats should be occupied.

THE INDIAN RATIONALISTS held their convention in Bombay, India between the 29th of December '56 and 1st of January '57.

THE FREETHINKER (England) reports that indoor meetings at Laurie Arms were opened on Sunday, October 7th with a lecture by Mr. F. A. Ridley entitled **Freethought Faces the Future.** Mr Ridley stated that whereas fundamentalist religion was the main target of Freethinkers in the last century, today Catholicism is the major enemy. When outdoor meetings were resumed last year in Liverpool the most formidable hostility was met in this largely Catholic city. Several debates have been held with a nonconformist pastor with large numbers attending but usually the challenges to Christians for debates have not been taken up. Mr. Avro Manhattan, author of **Catholic Imperialism and World Freedom** as well as many other books, is scheduled to speak before the National Secular Society during their coming lecture season. The N.S.S. reports that of 32 speakers who have represented them on outdoor platforms this summer no fewer than 13 are in their first or second year with the society. The Freethinker also reports that Mr. Aneurin Bevan raised a minor storm by suggesting that near-empty churches should be used for cultural and recreational purposes. However, Mr. Bevan is very nearly correct since a church at Hastings recently became a fishermen's museum and a former Primitive Methodist chapel now houses a "Little Theatre." On October 3rd in the York Room of Caxton Hall a meeting was held for the Humanist Council public demonstration on "Freedom on the Air" at which more than 300 were present. A number of distinguished people spoke, among them Mrs. Margaret Knight, who was warmly received.

HUMAN-ETISK FORBUND I NORGE, a new Norwegian association, has made a good start and now has 400 members. Their first public meeting was held on September 6th, featuring the well-known Norwegian poet and author, Arnulf Overland, who is a member of their group.

THE BUND FREIRELIGIOSER GEMEINDEN DEUTSCHLANDS (the largest member of the DEUTSCHER VOLKSBUNDES FUR GEISTESFREIHEIT) held their annual conference in Wiesbaden from October 12th to October 14th. The opening message of welcome was from the Burgomeister of Wiesbaden.

THE GIORDANO BRUNO SOCIETY is well represented in all the large Italian towns and sent a delegate to the World Union Meeting in Geneva. However the Italian Freethought movement labors under great difficulty beneath the shadow of the Vatican.

On 29th of September the DEUTSCHEN MONISTENBUND met in Hanover to celebrate the 50th Anniversary of their foundation by Professor Ernst Haeckel.

The WALES AND WESTERN branch of the NATIONAL SECULAR SOCIETY show clearly their views on color-bigotry by electing a colored president, Mr. S. M. Caines of Cardiff. Dave Shipper gave a talk on **The International Aspect of The Freethought Movement.** In planning is a "Brain Trust" meeting with representatives from the Conservative and Labor parties, a Catholic and Protestant clergyman, a representative from the Humanist and the N.S.S., dealing with controversial questions on topical political, religious and social subjects to be held at the Bute Town Community Centre, Cardiff's "Secular Hall."

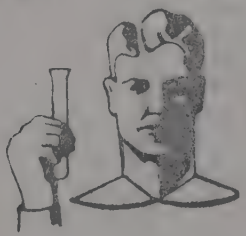
After the Annual Conference of the NATION-

AL SECULAR SOCIETY, held in Liverpool, an out-door demonstration was held at the picturesque Pier Head, Liverpool's "Hyde Park." The place is chiefly noted for its remarkable assortment of religious fanatics of every creed. The Secularists descended on the unsuspecting people in force, set up two platforms and many secular speakers assailed the outraged religious ears for the rest of the evening. The Annual Conference drew a more than usual amount of younger people. The N.S.S. will hold a series of Friday night lectures, or study classes, on **The History of Christianity**. Lecturer is to be the N.S.S. President, F. A. Ridley, an authority on this subject.

The WORLD UNION OF FREETHINKERS will hold a meeting in Paris in May.

SCIENCE

HARRY E. MONGOLD



Intriguing news for the lover of recorded music is the announcement by Bradford and Company, 27 E. 38th St., New York 16, New York, of a new type of speaker cabinet which will be of convenient size and yet allow full volume to all overtones. A small, completely closed cabinet muffles the deep tones (long air waves) because the air in the chamber resists being compressed and rarified by the speaker's vibrating part (usually a heavy cardboard cone). Vibration is obviously vital to the sound, but if the chamber air is given full play by opening the back of the small cabinet, the air waves pass the sides of the cabinet from back to front, and vice versa, and cancel out many of the frequencies by enmeshing.

The new Bradford Perfect Baffle has a section in the rear of the cabinet that vibrates with the tones in some way that avoids cancellation of waves and eases the work of the speaker. If this function as well as the company claims, fine music can be had without using room space for a huge speaker box.

A little comedy spices any research. In the excavation of the Canaanite city of Dothan (see Gen. 37:17ff. and II Kings 6:12-13ff.) was found a great city wall datable to the third millenium B.C. At the lower part of this and on its outside is a thirteen-foot-wide stairway. "What did the ancient Dothanites do," asks archaeologist Joseph Free, "when they came up this fine stairway and found themselves facing a 16 foot city wall?"

Exasperations are common in archaeology. For example, in excavating the above-described stairs, Free and his crew were able to work downward for 18 steps but had to stop, for the mound their school had purchased ended at this point, and the owner of the next field was suspiciously watching their "every move."

Again, there are the examples in the U.S.A. In a large number of places diggers are frantically uncovering remains of ancient Amerinds (and that is an anthropological term for the so-called American Indians) and their cultures, trying to make important finds before planned new roads, dams, or pipelines will destroy the evidence. Archeology is painstaking work, in which the clues are often delicate or easily overlooked. Therefore, haste is very undesirable.

However, Charlie Steen, an archaeologist of the National Park Service, reports that our various government construction organizations are now cooperating with governmental research institutions as far as possible. Of course this does not cover all construction and research, but it is encouraging. The bone-and-pottery experts were pleased to learn that the men on the bulldozers have curiosity too. Many of them have private collections of artifacts they have uncovered. Although these do an archaeologist no good, the scientists are glad to find that the interest exists, and that they can get eager cooperation from the men of the construction gangs.

Protein and nucleic acids are basic to life. Viruses are made of nothing else. Genes, which determine the structure of every organism made of cells, are also of this con-

stitution. In fact, a gene is so much like a virus that the latter may be described as a "gypsy gene" — one that is not settled down to cooperate with other genes.

In recent years there has been much progress toward the artificial formation of living matter. In 1947 protein analogs were formed by chemists at Harvard using dehydrated amino acids and a hydrocarbon solution. ("Analog" is the term used because the results were not any of the types of proteins found in nature but had the same constituents and general arrangement.) In 1955 one of the two types of nucleic acid was synthesized. This is the one called RNA, short for ribonucleic acid. This year there has been synthesis of the other typs — DNA, o desoxyribonucleic acid. This time several of the natural forms were obtained, but the formation of these acids must be primed by a little DNA from nature.

Meanwhile, an analog of the viruses themselves has been made. To some synthesized INA was added protein. The result was the automatic building of tiny rods that look just like plant viruses. If a plant can be found which will be infected by this material, the analog will prove to be a true virus. It must be a plant, rather than an animal, because animal viruses and gene contain both RNA and DNA.

A good way to catch up on the advancing knowledge about the universe as a whole is to read the September, 1956, issue of **Scientific American.** This is entirely devoted to articles in this vein. There are discussed developments such as radio astronomy, the use of red-sensitive photographic plates, and the recent discovery that the farthest seen galaxies are receding faster than predicted. Also are presented theories of the history of the universe and of the several types of galaxies, the shape of our space in other dimensions, and the origin of the various types of atoms.

The discovery that galaxies a billion or more light years away look as though they were speeding from us faster than they should be, considering the usual formula for distance and speed of recession, is interpreted to mean that the universal expansion is slowing down. The light we receive from these particular galaxies was emitted by them a billion years ago. What they are doing now we do not know. Closer galaxies we see as of more recent date, although these too give us very out-of-date information. It seems possible, at any rate, that the more "modern" picture (of the nearer galaxies) shows us slower escaping galaxies because the expansion rate has lessened since a billion years ago.

It may be that the next stage will be a halt in the "escape," and that finally the galaxies will start to draw together again. If so, and if gravity is the cause of this, there must be about ten times as much mass in the seen spaces as astronomers have believed.

•

An ex-prisoner slipped several hacksaw blades into hymn books when he showed up at church services held in the jail of Farmington, N. M. The sheriff got suspicious at this sudden religious interest and put a stop to these pious activities of their former inmate.

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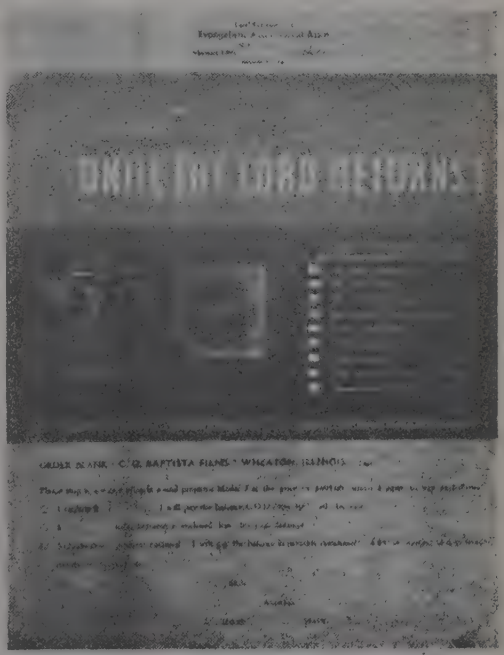

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'Conversation With God?'

by M. NOVELLA

Rev. Norman Vincent Peale, who seems to have a direct wire to the Almighty, takes almost two pages of "WISDOM" to assure us that a "Conversation with God" is not only possible but mighty beneficial and that God is always ready to listen to us. There is nothing new, of course, in this prayer business that is promoted with such zeal and with such financial rewards by Rev. Peale and other self-proclaimed mouthpieces of God. Man has prayed from the moment he looked at the stars and flashes of thought first lighted the dark caverns of his brain. But before proceeding with a critical analysis of prayer, let us place under the microscope this mighty, magic word—GOD—which has frightened man as well as given him hope and about which so much has been written.

The genesis and development of the idea of God shows that it is obviously man who has created God in his own image. This is proven by the innumerable gods he has worshipped and still worships and by the horrible crimes that have been committed in their various names. Surely no self respecting God would have tolerated those crimes against His own creatures. If God had created man, as taught by Christians, man undoubtedly would partake of the qualities of His Creator. Being a part of a personal God, it could not be otherwise. That such is not the case has been obvious to theologians and they have concocted the most childish, the most irrational explanations to keep the people believing and giving. And they have succeeded, not because of their clever casuistry but because most human beings crave psychological security and supernaturalism gives them a fancied security.

Another point against the hypothesis of God's creation of man is that, if that were the case, man would be born with an innate feeling and knowledge of his divinity and would have worshipped one God from the moment of his creation. Here again, the facts are different. Apart from the fact that the emergence of man from the animal order is a reality, we know that primitive man did not have any conception of God. Primitive man believed in animism, every object was animated by an invisible man. The growing awareness and experience of man showed the insufficiency of animism as an explanation of things, of life and phenomena and hence polytheism was developed. But again polytheism

did not satisfy and monotheism emerged bringing with it bitter and bloody religious strife that has wasted vast amounts of man's energy. Had man let the gods fight their own battles much evil, suffering and hatred would have been avoided.

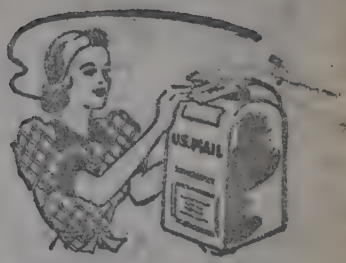
The Christian God is not very old as time goes and was born in the fertile imagination of the Jews as a petty tribal god named Yaveh, whom they raised to their Olympus as the only God for reasons I shall not discuss here. The Christians took this Jewish God to their bosoms and gave him a New Look. Nobody knows how many human beings have been sacrificed on the altars of Moloch and similar bloodthirsty gods. The Christians stopped these sacrifices but substituted religious wars, massacres, burnings at the stake, persecutions and violent hatreds. And what did man get from all these sacrifices and offering to the gods? Nothing.

Science has discovered nothing that gives comfort to supernaturalists and, the words of Laplace: "There is no place for God in my systems" still stand. The vastness of the universe as revealed by our giant telescopes makes the belief in a personal God childish and utterly ridiculous. All the ordered harmony of the universe is not as real as we are told by the orthodox. There is plenty of disorder in the universe. Stars explode, galaxies collide and our own planetary system was born in violence and chaos that persisted for millions of years with planets colliding and wandering around in a most disorderly fashion. Where was God then?

The fact is that the nature and qualities of God assumed by man are determined by very material factors such as ways and means of obtaining food, climate, geography, social position and culture or knowledge; that is why hunters have different gods than agriculturists and people of the tropics worship different gods than those living in the Arctic or the temperate zones. Surely here could not be such tremendous disparity in the nature and qualities of God if there was only one God and man were a part of this God.

Again, if God being Omniscient had created Man in His own image man could never have been the ignorant and superstitious creature he has been and still is. All the knowledge that man has acquired has been won with arduous and long study and investigation. Nothing, absolutely nothing, has been obtained thru divine revelation.

God has been ever the safe haven of refuge from our own ignorance and failing us, also our scape-goat. God is the cosmic substitute of the Mother-Father because, though human beings discard their walking aids as they grow, many of them never discard their mental crutches.



Your lively and well laid out publication has recently come to my attention. Surely it promises to contribute much to the liberal movement.

There are historical differences between Unitarians, Humanists, Ethical Culture members, and Rationalists. I hope I don't offend anyone by saying that the differences seem to be dissolving. Since an intelligent approach to religion is out of favor in this country, it is important that the similarities of these groups be recognized.

Admittedly we as Unitarians have not always been liberal enough in our thinking. Even today the diehards have a morbid fixation on Jesus as the greatest of all men. But the old forms and rituals that made it hard to tell the Unitarians from other Protestants are dead. Many of our pamphlets have the same tang and bite of Rationalist works.

In the local church serving Harvard the Sunday School teachers' mainstay is a primer by an Ethical Culture leader. Many other ideas of this pooling of talents and experiences on the frontiers of truth could be cited.

Rationalists have long been shock troops of liberalism and their job has been well done. Today their great cause needs a more positive approach to life's problems then it has supplied in the past. Perhaps they would find some help in the experimentations of their Unitarian friends.

I hope that the use of conventional terms like "church," "religion," and "God" does not make the Rationalist movement overly suspicious of its sister organizations. A critical examination of

the various groups shows their unity on essential issues.

There is a clear need for closer coordination of the apostles of liberalism. Misunderstandings should be cleared away and a new assault made on the ugly orthodoxy we all despise.

The 70,000 Universalists are coordinating their efforts with the 110,000 Unitarians in America. To me the closer coordination of all liberals is a necessity.

What do you say to this? What do the Rationalists say to this?

Most sincerely yours,
Paul Rich

* * *

Note: In the first issue of the **Congressional Record** for 1956 (Jan. 3, 1956, Vol. 102, No. 1) on page 29 you will find Petition 388 from "the supreme secretary of the Knights of Columbus, New Haven, Conn., requesting passage" of H. R. 692 ("Pray For Peace"). Apropos, immediately preceeding this Petition we find Petition 387 from the same K. of C. group requesting the printing of a 3c commemorative stamp bearing the Nativity scene, for use during the Christmas season. Thus far I know of no action on this Petition 387, although it was originally referred to the House Committee on Post Office and Civil Service which has just favorably reported to the House the "Pray for Peace" bill.

. . . Ben W. Parnell

* * *

Dear Friends:

Another issue of The American Rationalist, excellent as usual. Your editor is certainly doing a fine job. I subscribe to three publications in this field, plus Church & State of POAU, and this is the best of the lot, by far.

C. HARRY NIMS

* * *

Gentlemen:

I have just received the November issue of "The American Rationalist" and have read it from cover to cover. With each succeeding issue it gets better . . . if that is possible.

THOMAS H. GIBBINS

THEY TAKE THEIR ORDERS FROM THE VATICAN

Reverend Peale and other religionists thunder against atheists not realizing (?) that they themselves are practical atheists. When they get sick, do they merely trust God? Or call the doctor and take medicines? And, if they have such faith in God, why do they protect their churches with lightning rods? What hypocrisy! If they have such great faith and trust in God, let them show it with deeds and not with empty and meaningless words. God is the shadow of man projected into the universe and man has been frightened by his own shadow and became slave of his own creation, this is the tragic and irrefutable truth.

The words "IN GOD WE TRUST" engraved in our money are blasphemous and hypocrital. They ought to read "IN GOLD WE TRUST".

If prayer were a conversation with God, as Clement of Alexandria and Reverend Peale tell us, then, prayer ought to be the highest source of wisdom and no problem should be able to resist this magical treatment. But what are the facts? Man has prayed and prayed since he articulated his first words to all kinds of gods, spirits and saints(?). And what are the results? I challenge Reverend Peale to show me a single case where prayer alone and the intervention of God has accomplished anything. Cures? Miracles? Let us be serious and intelligent. There are no miracles. Let Reverend Peale point out a case where prayer has grown a new leg or a finger, has brought to life a dead person or cured a paraplegic and I will believe in Prayer and in God.

"Praise the Lord and Pass the ammunition" is a cynical expression of cynical people who have lost their

faith in God and prayer but lack the courage to admit it to themselves. So they go on perpetuating a primitive superstition and pretending a faith they do not have either because the weight of tradition, for selfish gains—since religion is big business or merely because uttering those "magic" words give them some courage and hope in what they feel is a ruthless and purposeless universe.

Reverend Peale hides the fact that prayer is really asking for something. People do not kneel to pray to God just to be sociable with the Almighty. Oh! no. They always want something individually or collectively. But they only get what their own efforts and knowledge are capable of obtaining—no more.

The Spanish people who have had a long and bitter experience with prayer have condensed their knowledge in these words: "Beware of those who pray because they also prey." The reader will find ample evidence of these words if he looks around with critical eyes. And Napoleon said: "God is always on the side of the best battalions". Now he would say that God is on the side of the biggest atom bombs.

Prayer is a symptom of ignorance, of weakness, of fear, an act of regression and sometimes of hypocrisy. Let us act like the mature and intelligent beings we pretend to be.

As for Christ I challenge Reverend Peole to produce genuine historical evidence of His existence and, if he does I will give $1,000.00 to any charity he designates. By historical evidence I mean a description of Christ and His deeds by a single eye-witness. I am willing to believe but demand scientific proof. It is high time for this proof to be forthcoming or to declare Christ as mythical figure that has caused more harm than good.

In conclusion it can be stated without fear of rebuttal that prayer and supernaturally based religion have utterly and tragically failed; the first to solve any problem or improve the lot of humanity and the second to make man a decent, ethical and peace loving creature. That failure is written with blood and tears on the pages of history and in the heart of humanity.

•

Thomas Jefferson in his Second Inaugural Address, March 4, 1805:

"In matters of religion I have considered that its free exercise is placed by the Constitution independent of the powers of the General Government. I have therefore undertaken on no occasion to prescribe the religious exercises suited to it, but have left them, as the Constitution found them, under the directions and discipline of the church or state authorities acknowledged by the several religious societies."

NEW 'SPIRITUAL VALUES' PLAN VOTED IN NEW YORK

An extensively revised statement on **The Development of Moral and Spiritual Values in the Public Schools** was adopted by the New York City Board of Education on October 3 by unanimous vote. The long-drawn-out struggle over the question, touched off more than a year earlier, led one leading education editor to comment:

"The energy wasted on debating how schools should teach moral and spiritual values should be spent in devising ways of enabling more schools to reflect such values in their actions."

In saying this, Sloan Wilson, education editor of **The New York Herald-Tribune** (and, incidentally, author of the best-selling novel, **Man in the Grey Flannel Suit**), was alluding not merely to the struggle but rather to "The 'Moral and Spiritual Debate" in many parts of the country. In his column of September 30 Wilson asserted that public school pupils are "much more affected by what they see other people do than by anything anyone says or tries to teach them in the classroom." The most serious threats to the moral and spiritual welfare of children, he suggested, arise from their being sent frequently "to a dingy and over-crowded school which no one in the community has been moral or spiritual enough to do anything about," where they are frequently taught by "a tired, underpaid teacher" called upon to supply all the deficiencies of society — to make up, in short, for the failures of "home community and church or synagogue." "Can a school or college which cheats on athletic scholarships," the columnist asked, "teach moral and spiritual values? How about a high school or college where fra-

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ternities are allowed to indulge in the most vicious prejudice and snobbery?" Attacking "the false theory that everything must be taught directly in some sort of special program," Wilson contented: "Much about moral and spiritual values, good citizenship, emotional health, and all the rest of it, can be learned in any well-run school, even if those phrases are never uttered. It is even possible that much about the evils of Communism and the values of the American way of life can be taught in an old-fashioned course called history."

PAGAN RITES

Swing the censor,
Pray the beads,
Dress yourself
In rags and weeds.

Wear a cross
And wear a rope.
Bow down to statues;
Kiss the Pope.

Encase yourself
In an ivory tower;
Kneel and pray
At a virgin's bower.

Rob the poor,
Fleece the rich,
Bury mankind
In an atomic ditch.

Up with Heaven,
Down with Earth.
Don't give freedom
A chance at birth.

Thank mankind
Where'er it be,
There are those
Who disagree.

-- by Sam Hillock

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Reply to the Archbishop

by Glenn L. Archer
Executive Director, Protestants and Other Americans
United For Separation of Church and State

EVENTS LEADING UP TO "THE REPLY"

1. June 1—Glenn L. Archer addressed 8,000 Southern Baptists in their National Convention at Kansas City.

2. June 4—Archbishop Edwin V. O'Hara of Kansas City leveled a scurrilous, personal attack at Mr. Archer, likening him to the "Know Nothings" and the "Ku Klux Klan." The Archbishop instructed the Kansas City Chapter of the National Conference of Christians and Jews to join him in the attack.

3. June 7—Dr. W. T. Holland, Superintendent of the Kansas City Baptist Association, issued a statement defending Archer's address as "factual and well documented." He took strong exception to the Archbishop's attack.

. June 16—Obedient to orders, the Kansas City Chapter of the Conference of Christians and Jews also blasted Mr. Archer, expressing its complete agreement with Archbishop O'Hara.

5. June 23—The Kansas City Chapter of P.O.A.U. issued a statement on the controversy in which it criticized the Conference of Christians and Jews for its willingness to be used by Archbishop O'Hara. It also declared that the Archbishop's attack on Mr. Archer was entirely unwarrented.

6. Aug. 26—In response to many invitations Mr. Archer addressed a public meeting at Second Presbyterian Church in which he made his "Reply to Archbishop O'Hara."

7. Aug. 26—One Bill Gremley, head of the Kansas City "Commission on Human Relations" a Roman Catholic, prevailed upon Chief Brannon (another Roman Catholic) to send two policemen to the Second Presbyterian Church with instructions to "stop a trouble maker from out of town."

The policemen attempted to intimidate Mr. Archer and the sponsoring committee and did delay the start of the meeting. The meeting went forward with a "standing room only" crowd. Below is Mr. Archer's "Reply to the Archbishop."

MY REPLY TO ARCHBISHOP O'HARA

On June 1, 1956, I appeared before the 8,000 Southern Baptists meeting in National Convention in this city,

On this occasion I spoke in behalf of five propositions:

1. The separation of church and state.
2. The tax-supported publicly controlled free American school system.
3. The voluntary support of sectarian teaching and institutions.
4. The equality of religious creeds before the law.
5. The constitutional rights of free worship and free conscience.

I not only defended and praised these American principles and institutions of free men, but also pointed out certain threats to them. Among these threats I named two types of totalitarianism: **economic,** illustrated by Communism; and **clerical,** represented by Roman clericalism. To support my belief that totalitarianism is destructive of free institutions and religious liberty I cited numerous instances of tyranny behind the Iron Curtain of Communism, and behind the Purple Curtain of Roman clericalism. I said it is common knowledge that Protestants and Jews suffer in Spain, Italy and Columbia, just as adherents of all religious faiths suffer in Communist states. I boldly asserted that tyranny is bad wherever found or by whomever committed. I reminded that great audience that Americans are well alerted to Communistic tyranny, but less well aware of the threats of Roman clericalism.

Then I proceeded to name Roman Catholic political action groups in the United States that are busily engaged in propaganda:

1. Condemning the public schools as godless.
2. Denouncing the principle of church-state separation.
3. Demanding public taxes for private Roman Catholic schools, hospitals, orphanages.
4. Teaching intolerance of other faiths.
5. Undermining the principle of the equality of creeds before the law.

In each instance I carefully documented my statements.

For balance of Archer's reply with its revealing facts about the Roman drive for clerical domination of America, send 25c to P. O. A. U., 1633 Massachusetts Ave., N. W., Washington 6, D. C.

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Religion consists in a set of things which the average man thinks he believes, and wishes he were certain.

-(Mark Twain's Notebook)

FACTS — NOT WISHFUL THINKING

Edwin H. Sutherland, Indiana University's criminologist and sociologist, found that church membership or attendance had little or no effect upon criminality or delinquency. George Rex Mursell, of the Ohio Department of Welfare, found that reform school inmates had received fully as much religious training as had the children outside. Sociologists Middleton and Fay found that delinquent girls exhibited more favorable attitudes toward Sunday observance and the Bible than did non-delinquent girls. C. V. Dunn found that the proportion of members of religious sects in prisons is higher than that of the general population.

Dr. John R. Miner found that "there is little evidence that the churches play any major role in the prevention of crime."

Professor Barnes and Teeters report that "Franklin Steiner found that out of 85,000 convicts, 68,000 or 80% decisively expressed their preference as Christians. There were only 8,000 who were not affiliated with some faith. The avowed infidel or atheist were microscopic, just 150."

Professor Hartshorne and May found Sunday School children less honest than non-attenders. Teeters and Reinemann, after years of research and experience are convinced that the "oft repeated exhortations claiming that the rate of delinquency would be lowered if parents would send their children to Sunday School and Church are over-simplified attempts to answer this serious question."

from **The Liberal**

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HAPPY NEW YEAR
to all readers of the
American Rationalist

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"MY SEVERAL WORLDS"
By Pearl S. Buck

This book is a history of China, as well as an autobiography of Pearl Buck, that would be of interest to anyone concerned with events occurring in the Far East. Miss Buck, whose book covers the period from the Boxer Rebellion until the early 1950's, vividly describes the Chinese culture, and life as she saw and lived in the Orient. She discusses the distrust the Chinese have for the white people, which began around the time of the Opium Wars, in 1842, when Britian introduced the use of opium into China, from India. She remarks many times that she hopes that American boys will never have to suffer for the harm caused in China by other white people.

Although her parents were missionaries, Miss Buck states frankly that Christianity helped to undermine the foundation of China, by weakening the role of the family by educating the young away from the religion of their parents. If the family ties had not been weakened, Miss Buck feels that Communism should not have had the chance to get started in China.

In addition to her life in China, Miss Buck touches briefly on some of our social problems in the United States, such as the problems of the Negro, the aged, and the poorly-run child adoption program. Since Miss Buck adopted five children, and has started an adoption agency herself, she really knows whereof she speaks.

It is very interesting to read about the many books Miss Buck has written, and the circumstances under which she wrote them. However, she is extremely modest, in talking about her accomplishments, even when she is discussing that she was awarded the Nobel Prize. Throughout the book, you are struck with her extreme interest in all peoples, and the deep understanding she has of their problems. You feel that there is a woman who lives each day to its fullest, and enjoys the present as much as the past.

My only objection to the book is that it was written as a series of flash-backs, and I found the transition, from Miss Buck's contemporary life in the United States to her life in the Orient often difficult to make.

In the last chapter, she is hopeful that we can allay the fears of the Chinese, and that both races and countries can be friends. A book such as Miss Buck has written will certainly enable us to better understand the Orient, where she lived so long. From it, we can learn some of the problems we have to face and methods by which to solve them.

— Nan Mongold —

A paper-back book, sixty cents incl. handling charge.

THE DOLLAR AND THE VATICAN
By Avro Manhattan

This is a well documented book covering many ramifications of the tieup between the Vatican and American big Business from the Civil War days down to the present. The author covers much of the activity of the Vatican and U.S. Big Business, and agreeing with them that the profits of fear are often greater than the profits of war.

The author calls "mind moulding" the method usually used by the Vatican to promote its interests, and calls a termite a termite, one good termite deserves another, "but we have more than our share," a few of the R.C. termite-infested media are the Press, Radio, T.V., Education, Hospitals, Diplomatic-Service, Politics, etc. Money also has its part to play in the Vatican scheme of things. Big business maintains "that our domestic and foreign policy was never controlled by the ballot but by Dividends." The Vatican agrees.

One would need to read a dozen books to get the information this one contains. It will

explain to many readers things they should know about the atomic bomb, particularly atomic energy, which in the author's opinion, is causing us as much trouble as the bomb itself.

This book was printed in Great Britain — primarily about the U.S. Was printing costs a factor? Do you think so?

I recommend this book to you because I like it myself.

$4.00, including handling charge.

Boyd Wamack

THE OUTSIDER
by Colin Wilson

A young English author, Colin Wilson, 25 years old, has written a book, THE OUTSIDER. Several printings were made after the first edition was sold out. The book is still selling at an astonishing rate and an American edition has been made available. Critics like Dame Edith Sitewell have hailed the author as a truly great writer.

Colin Wilson is no university trained scholar. He is the son of a boot and shoe factory worker in Leicester. He can trace his family back only two generations, "and then it goes into the gutter." He left school at 16.

By that time he had been reading a lot for years and writing short stories. He had won most of the science prizes given at the Gateway, a secondary technical school. He spent a few months with the Royal Air Force and some time as a civil servant in an income tax office. He was not adapted for the conventions and went to Paris to live among poor students where he began THE OUTSIDER. He came to London and slept during the summer of 1954 in a waterproof bag on Hampstead Heath, riding on his bicycle every morning to the British Museum where he continued writing. Someone saw him scribbling every day, took an interest in his work and helped him find a publisher.

THE OUTSIDER is an essay which discusses many prominent writers, their books and their lives. Such names as Granville Barker, T. S. Elliot, George Fox, Goethe, Hemingway, Kafka, Tolstoy, Satre, Bernard Shaw, H. G. Wells, are only a small part of his total attention. He uses many more names for his literary targets, not to shoot at but to evaluate. His list is mainly from writers of fiction, or drama, or poetry, or mysticism, or with some flair for philosophy.

It is apparent that Colin Wilson divides people into two categories, the conventional bourgeoise and the unconventional maker of his own personal thoughts and vocabulary.

How does it all add up? How does the book leave you? The class "outsider" obviously assumes a larger class "insider." The outsider has been called by various names in the past. He has been called Maverick, Heretic, Philistine, Agnostic, Skeptic, sometimes genius and sometimes crank. These are the men who do not fit the bed of Procrustes, or step along with the herd of obedient sheep whose tramp, tramp, tramp, is that of men marching along a broad highway with those whose major concern is that of keeping up with the Jones, neither ahead or too far behind. It is evident that today there are many creative writers who are out of step with their cultural past, more in step with a cultural future.

John J. Kessler

Dr. John J. Kessler is editor of the magazine SEMANTIKA, devoted to better brain hygiene. He is a member of the Board of the American Humanist Association.

Cloth, $4.50, incl. handling charges.

THE GADFLY
by E. L. Voynich,

This novel was written sixty years ago by a New York woman now 93. It was first published in England in 1897 and has since become a classic of revolutionary fiction.

Arthur Burton, 19, a young middle-class intellectual, is imprisoned in Florence, Italy for political activity. He is deeply religious and when he discovers that his father confessor has betrayed him while he is in prison he smashes the crucifix and, upon his release, becomes a deadly enemy of the Church.

He runs away to South America; disguised, he returns to Florence to "expose and ridicule and satirize the Jesuits" for

a group of democratic revolutionaries. His fame as a great satirist writing under the name of The Gadfly becomes international; his leaflets and pamphlets drip vitriol and have earned him the bitter hatred of the authorities. He is hunted on two continents. But he is exceedingly clever and eludes the police who are forever on the trail of the revolutionaries, and particularly The Gadfly. Spies are everywhere: despised and ignored, they are brushed aside contemptuously as mere temporary annoyances.

As he leaves Florence, he writes to his priest whom he loves above all else: "I believed in you, as I believed in God. God is a thing made of clay, that I can smash with a hammer; and you have fooled me with a lie." Years later, he begs the priest to give up the priesthood if he loves the boy more than his God, but though the agony of the priest's decision finally kills them both, he decides in favor of his God and throws his beloved son to the military wolves.

A beautiful novel which has tremendous appeal for radicals and freethinkers of every political hue, this book should be given as a gift to your religious friends, even to Roman Catholics, as an eye-opener.

F. Van Swearengen

373 pages, cloth, $4.25 incl. handling charge.

CHRISTIANITY: A CRITIQUE OF RELIGIOUS DOCTRINE

By Floyd Lawrence Warne

There is strong pressure being brought to bear to force teaching **"about** religion" in our public schools. If by this were meant the introduction into our schools of books like **Christianity: A Critique of Religious Doctrine,"** I should be enthusiastically for it. Since the religionists insist upon brainwashing helpless children and "indoctrinating" them with their "beliefs," it might be a good idea for freethinkers to demand that the tykes be given books like this one to cut their own teeth on.

The subjects treated in the book are, in order, Beginnings of Religion, At the Time of Jesus, Problems of the Bible, Recorded Lives of Jesus, Influence of Paul, — of Gnosticism, The Church Fathers, The Middle Ages, Christian Theology, Conflicts of Science and Theology, The Psychology of Religion.

If this seems a formidable teething ring for small fry to cut their eye-teeth on, it should not discourage our older citizens from using the book to help cut their wisdom teeth. The unassuming approach of the author, his sound scholarship and his readable style should win a wide audience and give its full share of light to our presently benighted world. The book can be highly recommended as being informative and stimulating to all rationalists and should be required reading for all others.

Edna G. Riley

114 pages, cloth, $2.75 incl. handling

FREEDOM IS EVERYBODY'S BUSINESS

By Raywood Fraizer

Here is one of the best documented pamphlets on the attitude, acts and declared intentions of the Roman Hierarchy I have had the pleasure of reading in a long time. It would give your reviewer a great deal of satisfaction to see a copy of this pamphlet in the hands of every man and woman in the United States.

Every freethinker should have a copy if for no other reason than being able to lend it to his UNINFORMED friends.

Samuel Hill

38 pages, Mimeographed, 65 cents incl. handling charge.

BOOKS RECEIVED:

In Search of Adam Herbert Wendt Houghton Mifflin Co.

Introduction to Philosophy Max Rosenberg Philosophical Library

Encyclopedia of Morals ed. by Vergilius Ferm Philosophical Library

Johannes Kepler, Life & Letters Carola Baumgardt Philosophical Library

The Freemason's Pocket Reference Book Pick-Knight Philosophical Library

Mutual Aid Petr Kropotkin Extending Horzon Books

The Liberties of an American Leo Pfeffer Beacon Press

Attack upon Christendom Soren Kierkegaard Beacon Press

At Random . . . .

WALTER HOOPS

Mennonites in Maryland railroaded one of their members into an insane asylum because he went to court in a collection suit brought against him. This sect does not believe in using courts to settle disputes. A hypodermic needle was used to render the offender unconscious and a Mennonite psychologist declared him mentally unbalanced. A passerby happened to see the attack on farmer Hege and reported it to the district attorney. The Mennonites were hailed into court and must pay Hege $6000.00 damages. However, Hege is still excommunicated and the Mennonite bishop still insists that he confesses his error.

* * *

When two faith healers treated a citizen of California promising him "relief," he found himself relieved of his wallet with $800.00.

* * *

The "Age of Reason" magazine calls attention to travelers of Yates county in New York state to visit the birthplace of Robert Ingersoll in Dresden.

* * *

Church robbers in Mexico City always knelt before looting and declared that they thought God was so occupied in European affairs that he had no time to watch them.

* * *

Many refugees from Franco Spain are still in camps in France. The "Spanish Refugee Aid, Inc.," with Pablo Casals as honorary chairman, maintains an office at 80 East 11th Street, New York 3, N.Y. Help is urgently needed.

* * *

Episcopalian Rector Kershaw of $64,000.00 Question fame (he won $32,000.00 on Jazz questions) was invited to the University of Mississippi Religious Emphasis Week. When it was reported that Kershaw had given some of his winnings to the National Association for for the Advancement of Colored People (NAACP) his talk on "Religion and Drama" was cancelled. Five other speakers refused to appear and several professors resigned because of lack of freedom of thought, speech and inquiry. Even 5 local ministers declined to pinch-hit and the whole affair was definitely de-emphasized.

* * *

The American Institute of Management gave the Roman Church a 50% efficiency rating for the 1st century. There is no evidence that the church existed at that time. A miracle?

* * *

Salesmanager to salesman: I told you not to go over my head.

Salesman: Sir, all I did was to pray for a raise.

Talk before Friedrich Schiller monument in St. Louis Park during ARF Convention — Oct 27 - 28 1956, St. Louis by Walter Hoops

We are gathering here to-day before this statue of one of the greatest poets, drama tists and philosophers of the world: Friedrich Schiller whose 197th birthday will be two weeks from today. We pay tribute to this great man because he was not only a great writer but also a great freethinker and liberal. He never joined a church and when he was asked Why? he answered: I am far too religious. Schiller lived only 46 years; he suffered all his mature life as the result of early privations. He fled the oppression of his duke who had forbidden him to use his creative talents in writing poetry and plays. His first drama "The Robbers" was received enthusiastically by all those who were eager to make a change in the system of government and who were making plans to overthrow the autocratic regimes of all the little princes in Europe and to make room for a government of the people, by the people and for the people. In exile Schiller scraped together a meager existence. What other masterpieces his mighty pen would have been capable of presenting to the world, can only be a matter of speculation.

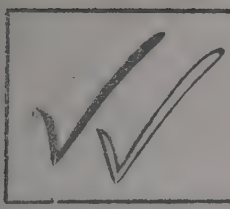
It was Schiller who to-gether with our own Thomas Paine had the unique distinction to have bestowed upon him the title of "Honorable member of the French Convention," the French parliament that came into being after the Great French Revolution 1789.

Here is a short translation of his poetry:

Man was created free and he should be free
No matter whether he was born in chains
Pay no attention to the nonsense of the rabble
nor to the howls of misguided priests.
You may tremble before the slave when he breaks his chains
but you need not fear a man who is free.

•

Worship of sacred cows is by no means confined to inhabitants of India.



CHECK *and* DOUBLE CHECK *by* 'CHEKA'

HAPPY NEW YEAR TO ALL

Now, that the new year has arrived at last, may I say Happy New Year to all our readers and friends. As is the custom in the beginning of a new year to make some resolutions, how is this for a suggestion: 1.) I will get a friend to subscribe to the AMERICAN RATIONALIST. 2.) I will subscribe to the Rationalist Book Club. 3.) I will find out what Rationalist organization exists nearest my home and will join it. Only three suggestions which all of us could adopt.

Victor Cejka

POST CONVENTION THOUGHTS

Well folks, the first official convention of the American Rationalist Federation is now . . . history. The Convention in St. Louis will long be remembered . . . newly found friends . . . meeting ol' acquaintences . . unity and solidarity . . . beginning of a wide and strong Rationalist Fellowship . . a dream finally becoming a reality. Looking forward to the next convention which promises to be the best yet, for it will be held in the Tom Paine center that our friends in Philadelphia opened up several months ago. I bet, lots of us are going to start planning our vacation from this day, so we can all meet in Philadelphia during the last week in August.

NEARING OUR FIRST BIRTHDAY

As this is issue No. 5, No. 6 will follow . . . and then we will say our first happy birthday to our magazine. You know folks, when somebody at home has a birthday, we go out, get presents, light up the cake etc., etc. As you know, our policy is not to ask for contributions, but wouldn't it be a good gesture on the part of every member of the AR family to send the American Rationalist a birthday greeting? Let's say, from one dollar up? What a forceful and organizational effect it would be, if all the readers of the magazine would send their greeting and have their names appear in the Anniversary Issue. How about it, folks?

PLEASE NOTE

Readers who have joined our family recently can have copies of the earlier issues of May, July and September by either sending in 35c for each of them or by moving the subscription date back to these months. If you want a complete file of AR. now is the time to order the missing copies. We have a limited supply on hand: first come, first serve. If you would like your local Library to have AR on display, you can sponsor such a subscription at the reduced rate of $3.00 for two years.

AT LAST

The long awaited pamphlet "POPE JOAN" is off the press at last. Be sure to order your copy today, don't be without it.

FOUR PAGES MORE!

We were deluged with so much interesting material for this issue that we gave up when attempting to squeeze it into 32 pp. and ran 36 pp. We can't promise to continue this but, if each of you will get another subscriber, maybe.

THANKS!

Several packages with invaluable freethought and atheist literature have been received from our reader Charles M. Albrecht in Texas. Together with a shipment of books from a Chicago reader, these works will form the nucleus of a wonderful Library of Rationalism we have started at our headquarters.

We appeal again to our readers to make sure that their books do not fall into the hands of people who have no understanding for this kind of literature and may even destroy it if they can put their hands on it. Send the books to us or make provisions in your will that they will be forwarded to us. Let us know your plans so that we can claim them.

We are also interested in any programs, posters, handbills, pins and other insignia that give evidence of freethought activities in years gone by. For the future historian of the movement such memorabilia are an invaluable help. Preserve them by sending them to us. The whole movement will be thankful .

DO YOU HAVE . . . ?

We are looking for copies of "Candle from under the Bushel" and "Reasons for Unbelief." Readers who have one or both would do us a great favor by loaning them to us.

SO . . .

Cutting it short this month . . . I will check out . . .

Victor Cejka.

FROM OUR MAIL BOX

A friend lent me your September issue and I have read it with pleasure. In it are references to 'The Catholic Church'. The word 'catholic' means of course 'universal'. Why should one of the catholic churches monopolise the word? Here in London we have the Roman Catholic Church, the Greek Catholic Church, The Catholic Apostolic Church, The Anglo-Catholic Church, and the Liberal Catholic Church. The last named used to call itself The Old Catholics; they were a body of people who broke away from the Roman Church in 1871 as a result of the promulgation of the dogma of papal infallibility. No one of these has the right to call itself THE Catholic Church. Even on the question of age, the Greek or Eastern Catholic Church is on all fours with the Roman Church as they exist because of a split in the original Christian Church. So, if something splits into two halves, each half must be as old as the other.

Yours faithfully,
FRANK THURGOOD
London, England

* * *

We must congratulate and encourage THE AMERICAN RATIONALIST in this solemn and crucial epoch of mankind when the most powerful dangers are over our consciences, when the total darkness of dogmas threatens all human liberties. There is no doubt the most dangerous peril for America comes from the Vatican. The most dangerous of all dogmas is the Catholic.

J. C. (Spain))

* * *

Inclosed is $1.00 cash. Please mail an assortment of "Ottokars" postcards, especially if you have any, where "Uncle Sam," kisses the Popes big toe."

Also please mail some comic post cards, and "stickers."

The "American Rationalist" is my favorite magazine. (The best.)

Sincerely,
Dr. Brodzeller

* * *

I am supporting your "Point Four" program because we must do everything possible to bring our ideas to people who are able to understand them. We must never settle down to being a self-satisfied static membership that trades ideas internally. We already know a lot about tolerance, freedom of thinking, the values of truth, the joy of curiosity, the present ignorance of humanity, and the wonderful tool that is the brain. We must give courage to the rationalists who are in hiding, so to speak, and ideas to those who are on the way to becoming rationalists. To distribute our magazine widely and to help others to organize are two goals of the greatest importance. Either we will grow or we will wither again. Now that we have made a new start, we must be strongly behind it. I am all for contacting freethinkers and liberals in Europe, Canada, Mexico, or wherever we can. We want to make a network over the world of people who understand each other and sincerely try to understand themselves.

Harry M.

* * *

I congratulate you on your magazine and I send you 30 names and addresses and hope you get good returns from them.

Anon.

* * *

The Committee on Moral and Spiritual Values in Public Education of the California Teachers Association unanimously adopted a statement of its objectives recently.

1. To help teachers develop in pupils a greater recognition of God and religion as factors in our culture, and a desire to participate in the religious life of their communities.

2. To help teachers find, explore and use methods of teaching which will implant and nourish in youth the moral virtues and spiritual values sanctioned in our democratic society.

3. The study of moral and spiritual subject matter, when and as it enters into the classroom program should be designed to give the student an understanding of the religious factors of our cultural heritage, and an informed, respectful, and appreciative attitude towards all religious faiths and creeds, that have contributed to American society.

4. The study of the subject should be conducted entirely without intent to indoctrinate. Our teaching of these matters must never reach the point where any child is weaned away from the religious faith of his own home.

(They forgot to include The American Rationalist for an antidote!)

Marius Hansome

●

The 35th Annual Report of the American Civil Liberties Union contains several interesting cases of religious subversion that are important for all rationalists. Write ACLU, 170 5th Ave., New York 10, N. Y. for a copy.

Eric Sevareid in a talk at the American Booksellers convention: Money isn't everything, but it sure is way ahead of whatever is in second place.

John Locke: I have always thought the actions of men the best interpreters of their thoughts.

The Body and Blood of . . . ?

In recent years the French government has been making many gestures toward extending the "blessings of democracy" to various underdeveloped areas currently under their suzerainty. From an area in Western Africa an able member of the bar (colored) was elected to the French Chamber of Deputies. He served one term with a creditable record and returned to his constituency. For a short time letters to him were answered in due course, but then all responses ceased. It took quite a while to ascertain what had transpired, but the fact was established finally that his constituents had eaten him.

The absurd notion that you become like what you feed on is common to many primitive cultures, and the adult warrior delights in devouring the tough flesh of lions and other animals of fighting prestige, and would rather go hungry than weaken himself by partaking of the flesh of non-belligerent animals. The acme of his ambitions is to kill and devour his outstanding human enemy or rival, especially the heart and gonads.

Presumably our **able** Deputy was so able in impressing his constituents with the glory of his achievements in Paris, that their ambition to become like him in the time-honored way became irresistible.

Small wonder that a decadent mythology that does not scruple to grasp at any straw to maintain its hold on those whom it keeps in ignorance, clings firmly to an elaborately glorified version of the same silly myth. Whether called the "Lord's Supper," or the "Mass," it means one obscene and cannibalistic thing to the primitive convert. It means a different and vaguely garbled thing to the fanatic missionary who achieves the "miracle" of conversion. To any one with common sense, its obscenity and viciousness is greatly increased when it is employed to mislead by those who know enough to know that they are using it for that purpose.

Donald H. Sweet, 1956.

WE PROTEST!

Mr. Lewis W. Gillenson, Editor
CORONET

Dear Mr. Gillenson:

In 1936, the Warden of Sing Sing prison relaesed statistics which indicate that the religion of about 60 percent of the inmates was Roman Catholic, about 35 percent Protestant, and the remaining Jewish. At the time, only about 16 percent of our population subscribed to the Roman Catholic faith.

These figures make ludicrous the concluding remarks of an article by James A. Skardon, entitled ON THE FRINGE OF TROUBLE, with photographs by Kay Harris ,in your current issue. To say that one of the forces which works to improve Peche' Sanchez's life is the Roman Catholic Church is to ignore facts such as the above, which point up the incontrovertible fact that religion, particularly the Roman Catholic religion, is NOT a force which improves social conditions. On the contrary, the countries in which the population is the poorest, the most illiterate, the most ignorant are those in which the dominant religion is Roman Catholic. Witness Portugal: 97% illiterate, 100% Roman Catholic. Or take the South American countries, Mexico, Spain, Quebec, etc.

The writer has listened to innumerable forums on the air on the subject of juvenile delinquency, and in all cases the factors stressed were poor housing, poverty, unemployment ,and other evil social conditions. Faith, or the lack of it, was a factor which was not conceded to have any beneficial effect whatsoever.

Photographically and editorially, the subject was handled very sympathetically and well; however, the concluding page weakened the general effectivness of the entire article.

Sincerely,
AMERICAN RATIONALIST FEDERATION
Florence Van Swearengen
2nd Vice President

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GEORGE BERNARD SHAW

G.B.S. loved controversy. He would have liked to see all the arguments engendered by the 100th anniversary of his birth, July 26, 1856, and he probably would have agreed with some of the points raised by his critics .During the last years of his life he uttered quite a bit of contradictory nonsense about things he knew very little about.

But Shaw's reputation as a writer and dramatist is built on sound foundations. Even his worst detractors cannot deny that he is England's greated dramatist since Shakespeare. His brilliant "The Black Girl in Search of God" will always remain a classic attack on sham and pretense, hypocrisy and meaningless conventions. He claimed mockingly that this book was directly inspired by God as the result of prayers for him by the nuns of Stanbrook Abbey. And his "Intelligent Woman's Guide to Socialism and Capitalism" is a powerful manifesto for ethical socialism.

Rationalists will always consider him one of their own for his " Saint Joan," his dramatic masterpiece. The preface to it, written in 1924 absorbes more than a third of the book and is in itself a massive thesis of anti-celircalism. In the epilogue, when it is reported to Charles VII that Joan is now a Saint and that her judges have been declared full of corruption, fraud and malice, the king says" If you could bring her back to life, they would burn her again within six months.".

Archibald Robertson in "Rationalism in Theory and Practice" writes: The first article of Shaw's faith is man's collective responsibility for the world. . . . the urge to understand and change the world is to Shaw a passion, differing from other passions in its greater constancy and sense of direction, and organizing "a mob of appetites" into " an army of purposes and principles."

Walter Hoops

H. R. 7427

84th CONGRESS 1st SESSION
July 18, 1955

Mr. Flood introduced the following bill; which was referred to the Committee on the Judiciary

A BILL

To prohibit the transmission through the mails of communications intended to incite hostility among individuals and classes and groups of individuals on account of differences in race, color, religion, or national origin.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled. That chapter 83 of title 18 of the United States Code is amended by adding at the end thereof the following new section:

"1733. Letters and writings exciting to hostility as nonmailable.

"Every letter, writing, card, pamphlet, circular, book, notice, or other communication intended, or calculated by its terms, to incite or produce hatred, hostility, ill-will, contempt, or aversion among individuals of classes or groups of individuals solely by reason of differences in the race, color, religion, or national origin of such individuals or classes or groups of individuals is hereby declared to be nonmailable matter, and shall not be conveyed in the mails or delivered from any post office or by any letter carrier.

"Whoever knowingly deposits, or causes to be deposited for mailing or deliver any communication declared to be nonmailable matter under this section, or knowingly removes or causes to be removed from the mails any such communication for the purpose of circulating or disposing of or of aiding in the circulation or disposition of such communication, shall be fined not more than $5,000, or imprisioned not more than ten years, or both."

Sec. 2. The table of contents of chapter 83 of title 18 of the United States Code is amended by adding at the end thereof the following:

"1733. Letters and writings exciting to hostility as nonmailable."

(This bill died in committee)

(Contributed by J. Hervey Johnson, San Diego, Calif.)

BROTHERS' LAWYER UPHOLDS TAX FREE BRANDY MAKING

NAPA, Napa Co. — John W. Broad, attorney for the **Christian Brothers**, declared late yesterday the order "takes for granted" a law which exempts it from payment of federal taxes for its brandy making operation.

He made his statement in answer to a **charge** of "tax **favoritism**" made before a house ways and means **subcommittee yesterday in Washington** by **Paul Blanshard**, special counsel for the Protestants And Other Americans United For Separation Of Church And State. **Blanshard singled out the Christian Brothers' Mont La-Salle winery and brandy distillery here for criticism.**

"I feel the brothers are accepting **humbly** what congress enacted," Broad said. "They had nothing to do with the law. There it is, and there it has been."

He said he does not believe the brothers have any comment to make concerning Blanshard. He added, **"Blanshard is a talented writer and speaker. I don't think he believes in aid for any religion."**

—Sacramento Bee, Calif.

•

IS GOD MAD AT NOTRE DAME OR THE CHAPLAIN?

Well, later today we had coffee with the Rev. Joseph Barry, who was appointed official team chaplain at the start of this year's football campaign, and this reminded us we must soon inquire of Athletic Director Krause if, in view of the eight lost, two won record, Father Barry will be retained as chaplain for next season.

—Chicago Daily News.

•

SIDNEY J. HARRIS SAYS

The chief reason social progress is so slow and painful is that we are committed to majority rule as the safest form of society, and yet history discloses that it is the minorities of each age who most often turn out to have been right.

books

Prices include a small handling charge and postage.

CHURCH AND STATE

The Battle for Free Schools, ed. by Theodore Brameld	.60
One Woman's Figh, Vashti C. McCollum	3.25

RELIGION—General

How the Great Religions Began. *Joseph Gaer*, paper	.45
Christianity—a Critique of Religious Doctrine—*Floyd Lawrence Warne*, cloth (reviewed in this issue)	2.75
The Bible Unmasked, Joseph Lewis	1.25
The Tyranny of God, Joseph Lewis	1.25

ATHEISM

Atheism and other Addresses, Joseph Lewis, bound	1.75
The Ten Commandments, Joseph Lewis, cloth	5.25

ROMAN CATHOLICISM

Your Dollar and the Vatican, Manhattan, cloth (reviewed in this issue)	4.00
Catholic Imperialism and World Freedom, *Avro Manhattan*	4.00
American Freedom and Catholic Power, *Paul Blanshard*	3.20
Communism, Democracy and Catholic Power, *Paul Blanshard*, cloth	3.20
The Irish and Catholic Power, *Paul Blanshard*, cloth	3.75
My Catholic Critics, *Paul Blanshard*, paper	.60
Roman Caholic Church and Democracy, H. R. Rafton	.40
What Roman Catholic Colleges Teach. *Harold R. Rafton*	.40
Catholic Words and Actions, *ed. by Raymond Frazier*	1.10

CIVIL LIBERTIES

Freedom is as Freedom does—*Corliss Lamont*, cloth	4.20
The Communist Party and the American Tradition, Somerville, cloth	3.75

POETRY

Fact and Fiction—Secular Poems—*C. E. Ratcliffe*, paper	.60
Poems—Original and Collected—*Sam Hill*	.50

MISCELLANEOUS

The Meaning of the Dead Sea Scrolls, Davies	.45
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Superior Men, James Hervey Johnson, paper	1.00
People's Padre, *Emmett McLaughlin*, cloth	3.20
My Convent Daze, *Blanche Lee Puccinelli*	1.10
The Liberty of Man, *Robert Ingersoll*, paper	.50
The Anti-Christ, *Friedrich Nietzche*, paper	.75
The Lies and Fallacies of the Encyclopedia Brittanica, *Joseph McCabe*, paper	.60
Suggested Standards for Bible Teaching—*H. F. Haas*, paper	1.00
Appointment with Fortune—a novel—*Marius Hansome*,	3.75
The One, Two, Three of the Universe, Soren Dahl	1.10

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Rationalism in Europe, Lecky, cloth	2.75
The Rationalist Annual 1956, cloth	1.50
The Thinkers Handbook, *Hector Hawton*, paper	.85

HISTORY

The Reformation of the 16th Century, Bainton, paper	1.55
The Heritage of the Reformation, Pauck, cloth	4.75
Mona Lisa (The Prince of Taranto), Thayer, cloth, 3 vls. novel	12.50
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DEFEAT OF HOGAN CREDITED TO GOD

By Norman Vincent Peale

Last June, an unknown golfer played against the great Ben Hogan in the National Open Tournament. Jack Fleck won that tournament and this is what he said about this victory: "I thank God for His help—He gave me unbelievable power. I realize that I am still a freshman in tournament golf. But I feel I have found something in the game. It came all at once, with God's help." Of course, Jack Fleck worked and practiced, but he also believed and perhaps it was that which gave him extra power.

If you read through the Bible you will find text after text offering you the same power God gave to the man who spoke at the Rotary meeting and to Jack Fleck. One of the most fundamental of these is in Paul's letter to the Romans: "If God be for us, who can be against us?" I always advise people to personalize this to read: "If God be for me who can be against me?" — *Washington Post & Times Herald.*

God hasn't *always* been against Hogan.

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AR EDITOR TO SPEAK

Arthur B. Hewson, editor of the American Rationalist will speak before the Unitarian Fellowship at the Hotel Joliet, Joliet, Illinois, on Sunday, January 27, 1957 at seven-thirty p.m. His subject will be, "The Future of Rationalism."

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IF THY BROTHER OFFEND THEE. In Terre Haute, Ind., Frederick F. Wendholt, Bible salesman for the House of Harmony Co., angrily called police, complained that fellow Bible salesman Robert L. Allaman had assaulted him and tried to throw him out of the Filbeck Hotel in an effort to muscle in on his territory.

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If atheism ever becomes popular enough that any hypocrite will embrace it openly — then and there will atheism, like Christianity, be corrupted.

John P. Pieler, Neveda